

ROSICRUCIAN DIGEST

APRIL, 1948 - 25c per copy



Mysticism • Art • Science



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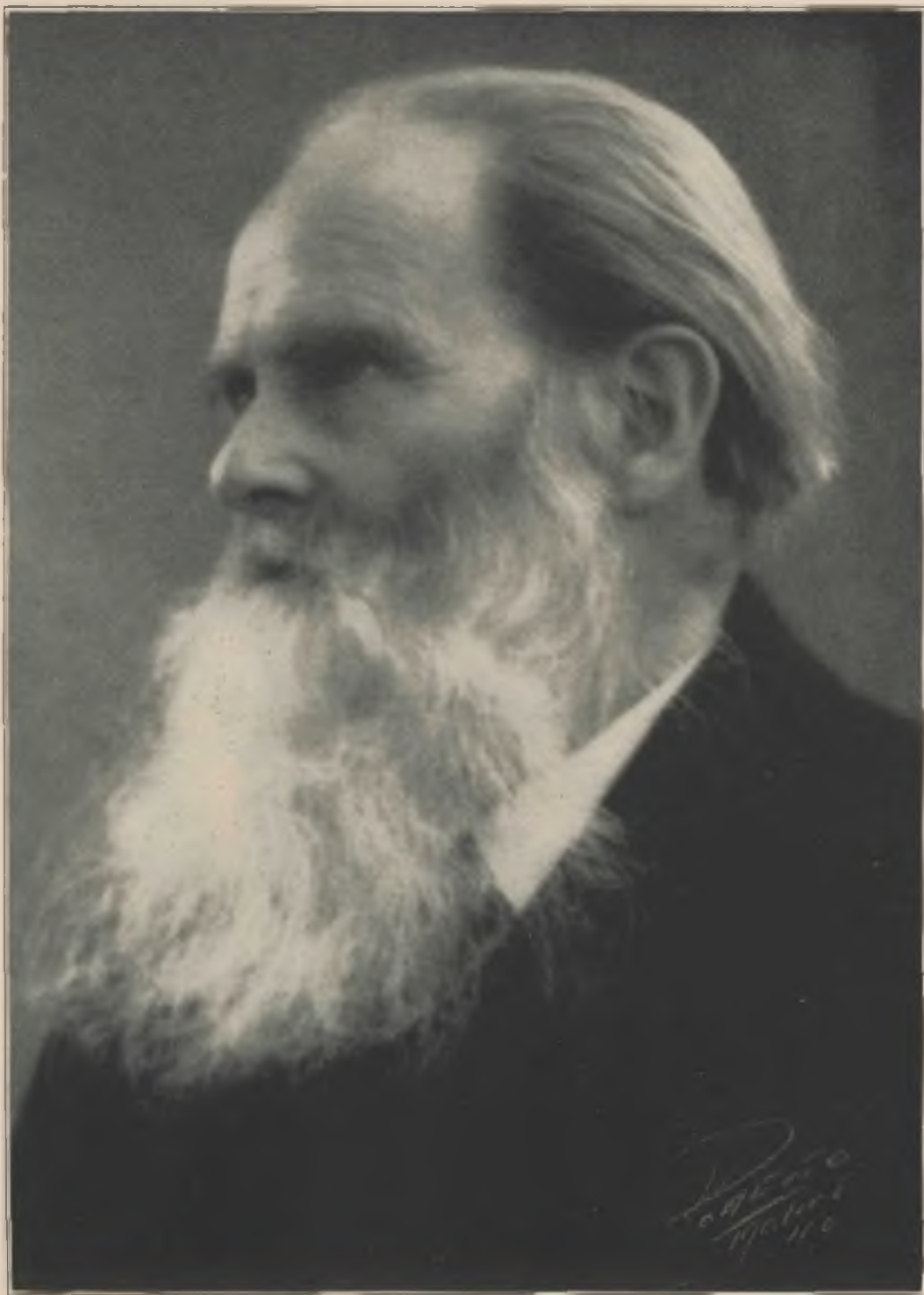
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SAN JOSE, CALIFORNIA, U. S. A.



THE INSTITUTION BEHIND THIS ANNOUNCEMENT



PASSED THROUGH TRANSITION

Anton Svanlund, Grand Master of the Swedish jurisdiction of the A.M.O.R.C., passed through transition on March 17. An educator of note and a great humanitarian, he was beloved in his country by fellow members in the Order and the public alike. He ardently and unselfishly devoted many years of his life to the expansion of the Rosicrucian Order in Sweden and to the dissemination of its principles. Frater Svanlund was a profound thinker and a capable linguist. He translated the Rosicrucian works of other jurisdictions into his native tongue, the Swedish language.

"The Strange Middle World"

...BEHIND YOUR CONSCIOUS MIND

YOU—your *conscious* self, is suspended between two worlds! There is the world of every day—of colors, sounds, and substances. There is also the world of the universes—of moons, stars, and distant nebulae.

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The Rosicrucians (not a religion) are a world-wide fraternity of thinking, *inquiring* men and women. They have united their existence—they have brought together the physical world and the world of self into a *harmonious*, livable whole. They have learned to conquer fears and substitute knowledge for the so-called *mysteries* of life. Use the coupon below for a *free* copy of the book, "The Mastery of Life." It tells how you, too, may share this unique wisdom.

The ROSICRUCIANS

San Jose (AMORC) California

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ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL INTERNATIONAL ROSICRUCIAN MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

Vol. XXVI

APRIL, 1948

No. 3

Passed Through Transition (Frontispiece)	81
Thought of the Month: Requisite of Peace	84
The Expanding Universe	87
Quickening Nature	91
As Science Sees It	92
Sanctum Musings: Self-Analysis	93
Man Between Two Worlds	96
Cathedral Contacts: Evolution and Truth	98
The New Healing	100
Symbols: Their Significance and Use	104
The Pathway of Fire	108
Temple Echoes	114
The Symbolism of the Rose	116
Nicholas Konstantin Roerich (Illustration)	117

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EDITOR: Frances Vejtasa

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THE THOUGHT OF THE MONTH

REQUISITE OF PEACE

By THE IMPERATOR



Most writers on the subject of sociology will admit privately—if not publicly—that nationalism is destined to become extinct. Its current survival is not so much essential to civilization as it is to political aspiration. If world affairs could be considered in the light of collective human interests, instead of the preservation of national traditions, the approach to the problems of peoples might be made much simpler.

The frontiers of a nation, as political lines, are intended to keep *in* what a group of people *desire*, and to keep *out* what they do not wish. In a sense this is class segregation and a form of discrimination. We have certain ideals which we cherish, rightly or wrongly. We therefore draw circles about ourselves for the purpose of keeping our ideals intact. Such fundamentals of human character cannot be corrected easily—nor should they be. Like minds and common interests will compress a people into a group. This trait is found also within the boundaries of a nation. It is very obvious that all Americans, Frenchmen, or Englishmen are not in accord even in their respective countries. Within a nation are smaller circles, an infinite number of organizations, and congresses of peoples representing a diversity of interests. Frontiers, or political boundaries, however, go further than the preserving or isolating of certain idealism, customs, and beliefs. In many instances, they have now come to circumvent the basic requirements needed by some people else-

where, who are, through no fault of their own, outside the national circle.

The problem may be put this way: Have the people in our time the right to control to the extent of monopoly such resources as are needed for the sustenance of others because of a historical nationalism established in a period when the current problems did not prevail? In the early days of the development of the range country in the western United States, this problem of the control of basic requirements of living was met and mastered. The claims to lands of the western frontiers often included whole streams and the sole sources of water supply. There was no question of proprietary right to the land, but by monopoly of the water supply, such rights frequently impoverished all adjacent land. The questions involved were: Would justice prevail in allowing one people, under any circumstance, to deny another their livelihood because of a technical provision? Can any people morally deprive another generation, or any portion of humanity, of their right to those things upon which humans are commonly dependent? In this matter of the control of a common source of water, the law in most of the western states may now be summarized as: "An owner must not interfere with the rights of other owners in any way by diverting, fouling, damming, or by lessening the steady flow." *Nationalism* today, in most instances, does interfere with the livelihood of peoples by "diverting, fouling, damming, or by lessening the steady flow" of that which they desperately need.

*The
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1948*

High tariffs are often the medium which inflates the prosperity of one nation at the expense of another. A system which constructs a fence around plenty, through which others who are in want must peer with envy, makes for no friendship or even security. Extremes are always potential, with the possibility of a clash. It is admitted that an absolute equality between peoples is not possible. The levels of intelligence and initiative will not fail to assert themselves eventually. Initiative and intelligence, however, must have *equal opportunity*. The best fisherman needs a body of water in which to fish; the most skilled cabinetmaker needs wood with which to work.

Abolition of Nationalism

The dissolution of nationalism does not mean advocating an equal distribution of the world's goods among all peoples. It does mean a pooling of resources and their common control by all the peoples for the whole of humanity. It means not penalizing a people by denial of opportunity merely because they were born *outside* a certain political realm or boundary. A *one world* is inevitable. The pressure of necessity will bring it about. If it does not come through an intelligent admission of the obsolescence of nationalism, then it will come through the most terrible war conceivable. Even if nationalism is dissolved by agreement, a price will need be paid. Those who live within political boundaries which encompass great prosperity and luxury will need to sacrifice those high standards of living. The scale will tilt favorably for the "have-nots." On the whole, however, the economic level will rise for mankind. Individuals will again become prosperous but not by virtue of the monopoly and restrictive advantages of nationalism.

Does all of this seem to strike at the *love of country*? It will mean only the replacement of a *limited love* for a more expansive and expedient one—the love of the world. Today, no nation can be wholly self-sufficient. Even in a country whose nationalism amounts to narcissism there is a realization of dependence upon the others beyond its pales. It is no longer possible to shut out foreign ideas from any section of

the world, or to shut in securely what is needed, by means of the lines of nationalism. A unity of people, not of states, is required; if there is a merging of interests then there also must be a merging of political control—a central government.

The first step is for all those countries whose ideals purport to be democratic, to strive for the abolition of nationalism and the integration of physical and economic resources. If we are sincere in desiring to attain world peace, the sacrifice of nationalism will be made. If nationalism, local history, and customs, are more efficacious in influencing us, then we are doomed to world catastrophe. The axiom: "Pride goeth before destruction and a haughty spirit before a fall," is ever true.

A Common Standard

Where a *liberalizing* of national restrictions exists, there is evidence that the eventual abolition of nationalism would be the greatest single contribution to world peace. The relations between the United States and the Republic of Mexico afford such an example today. The languages of the people are different. The source and nurturing of their respective cultures are likewise unlike. The people of what is now the United States have enjoyed personal freedom for a longer period than their neighbors to the south. Mexico succeeded in liberating herself from the tyranny of Spain only to experience religious oppression. The early political and religious freedom of the United States stimulated individual initiative and gave it an economic advantage over Mexico. The result of this enterprise and individual achievement has now spread into the Republic of Mexico. Mexico has needed it and has reduced her barriers to accept it. This has gradually consolidated the standard of living in both countries. It is true that Mexico is still a nation of great contrasts, of poverty and of prosperity; of primitive ways and modernity, with little middle ground. Since, however, there is an ideal standard of living common to both countries, the impoverished classes of Mexico will eventually benefit by the greater influence of the united standard. That Mexico likes and obviously wants what America has be-



comes an incentive for the United States to aid in bringing the common standard into existence in Mexico.

In a recent visit to Mexico City, we were impressed with the fact that the influence is not all one-sided. The United States has many lessons of importance to be learned from the history and practices of Mexico, which will be especially vital to it now. Mexico has passed through the purging fire of *religious intolerance*. She has experienced the domination of the state by the church. She has known the bondage of education because of religious dogmatism. Mexico found that her whole future was immured by the church. It was only by strife and bloodshed that she threw off this yoke. She separated church and state and freed education from the bias of religious instruction. She has enacted laws which prohibit religious discourses from being radio-broadcast, insisting that such propaganda must be confined to private channels rather than through the use of the general systems of communication. For many years she has prohibited parochial schools, or schools purporting to give general instruction but which are solely under the control of religious sects.

Elimination of Borders

The increasingly freer exchange across the border of Mexico and the United States is setting aside another barrier that has made peoples of the world strangers to each other. The peoples of Mexico and the United States are learning each other's language more and more, not just as a cultural attainment, but as a basic necessity. From out of this comes a greater understanding and a better acceptance with customs. Only the chauvinist will ever insist that all of his country's traditions and ways excel. The intelligent and observing person will readily admit the supremacy of some of the ways of others and will be

willing to adopt them. The United States and the Republic of Mexico are wooing each other on a heretofore unprecedented scale. The result is making for real understanding and the boundary between the two countries is becoming increasingly conspicuous as a nuisance rather than as a necessity. Neither country is losing by the growing similarity of interests and idealisms, but each is gaining.

Through conquest, a nation often loses its identity; such is accomplished by absorption. It is a form of attrition in which the good of a society is often destroyed with the evil. The direction in which the world is now moving is toward this kind of absorption. One of the two motivating forces in the world must violently assimilate the other. The lessening of nationalism would be an alternative. It would result in a flux of national customs. There would be a flowing of the elements of one nation into the other. This would bring about a reduction of superfluous traditions and practices and the strengthening of those that are beneficial to humanity.

Is there any reason why nationalism, as such, shall exist today except to maintain advantages? If these advantages really have merit to humanity, then in a congested world, such as we now live in, all persons must have access to them. Each person should be eligible to earn them by the expenditure of whatever effort is required. The advantages would not be depleted, but rather would be spread to every corner of the world. If the things which nationalism tries to preserve are not truly advantages, and are false theories, of which the true nature lies hidden behind the shadows of national frontiers, then the people will reject them once they are exposed. The best of anything is always determined by test, not by constraint. Our difficulty today is that we are trying to find principles which will conform to the outmoded and tangled web of nationalism.





The Expanding Universe

By RODMAN R. CLAYSON, Grand Master
(Member, Astronomical Society of the Pacific)



WHETHER or not the universe is expanding is a question that is today being given consideration by astronomers. In the light of new scientific knowledge, and with the development of new instruments, scientists point out that there are indications that the universe is growing larger. This problem is little different from other problems which have been presented to the human mind throughout the pages of history. It is a problem regarding the unknown which man has been challenged to interpret and explain.

Speculation and investigation throughout the history of man have thrown much light upon the mysterious findings in the world about him, and these still have a challenge because they constitute the boundaries of human thought. Scientific men are ever endeavoring to extend these boundaries further and further. Is the universe actually expanding and pushing its boundaries outward? Or does it go on and on indefinitely without having seeming boundaries?

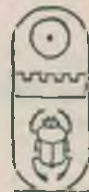
Thousands of years ago the very early peoples of the earth thought that the only world which existed was that which was familiar to them—that is, the environs of their own country in which they lived, hunted, and grew their crops. Eventually early man became acquainted with his neighbors in other countries and his world ex-

panded, at least his understanding of it did.

The thinkers of that time began to theorize that the world was flat. Even the Egyptians believed this for a long time and thought that the stars hung by strings from an unexplainable sky. They said that the sun was one of their gods who got up in the morning and sailed across the sky in a boat; the moon, a goddess, did the same but at night. In some ancient countries it was thought that the stars of the night were infinite and that these stars were the resting places for souls which had passed from this earthly life.

Man's interest has ever been drawn to the universe about him, and this has contributed to a growing fund of theoretical and factual knowledge. In the year 130 B.C., Ptolemy, an Alexandrian astronomer, stated that the earth was round and that the sun and the moon and the then-known planets revolved around the earth. It is interesting to note that in the writings of that period the sun and the moon were included with the planets. The planets with which man was familiar at that time were Mercury, Venus, Mars, and Jupiter. Hundreds of years later, Saturn was added to this list.

Now, the idea that the earth is the center of all that exists, and that all the heavenly bodies revolve around the earth, predominated until the sixteenth century in the time of Nikolaus Copernicus. At that time Copernicus dared to declare the earth's insignificance in



the scheme of things, and that the earth and all the planets were revolving around the sun. He nearly lost his life for such a statement. A few years later Galileo invented the telescope and verified the findings of Copernicus; and since that time it has been an accepted fact by all people that the sun is the center of our particular solar system and that the earth and the planets revolve around the sun.

With the construction of bigger and better telescopes we have discovered the planets *Uranus*, *Neptune*, and *Pluto*, and this discovery has made our planetary system much larger. From this simple illustration it is obvious that man's constant search for the why and wherefore of things is revealing, or unfolding, at least our little corner of the universe. Not for a very long period of time have we actually known what the solar system represents and of what it consists. Subsequent developments reveal the fact that our sun is a star; and that just as the planets are revolving around our central sun, our sun is undoubtedly moving around the hub or center of our particular universe. It is thought that all the stars in our universe are moving around this center. Although the stars are moving at tremendous speeds, their motions seem slow to us, and millions of years are required for them to swing around their axis or center.

Exploring other Worlds

Nearly all the stars that we see in the night sky are in a universe of which we are a part. This universe is bounded by the Milky Way. The Milky Way completely encircles our universe. If we could see our universe of systems of stars from another universe we might perceive that the stars in our universe are in a formation resembling a gigantic pancake. The edge or rim of the pancake is our Milky Way. We are about one third of the distance from the center of the pancake to the rim. Some scientists state that the hub of our universe seems to be in the neighborhood of the Constellation of Sagittarius which we see in the southern sky during the summer nights. If we wish to look out beyond our own universe, it is very difficult

to see through the maze of stars which are between us and the Milky Way which rims us. However, by looking outward through the flat side of our universe, the flat side of our pancake, we can see on beyond our immediate star system and perceive other universes. With their present knowledge, astronomers estimate that there are at least 100 million other universes in addition to our own. Dr. Edwin P. Hubble of the Mount Wilson Observatory states that the celestial sky is literally filled with whirling pancakelike universes. Each of the universes is like an island in Cosmic space, and the term *island universe* has captivated the popular fancy. A universe is an "island" with respect to the fact that it seems to exist alone and separate from other universes and is surrounded by the energies which seem to prevail in stellar space.

With the naked eye, on a clear dark night, we can see perhaps 3,000 stars. With small telescopes we are able to see millions of stars, and of course this number increases immensely as we continue to build larger and larger instruments. This makes us wonder what we are going to learn from the use of the 200-inch Palomar telescope which will soon be in operation. This mirror, which is 17 feet in diameter, will permit astronomers to see twice as far as they have ever observed before, and they will be able to see eight times as much area of the night sky. The Palomar telescope will be used primarily for photographic purposes and will not be used for visual observation except in rare instances. Photographs are permanent records which are far more valuable than a fleeting glimpse of a star condition seen through the telescope with the eye of the astronomer. With the use of this great telescope, astronomers will be able not only to study more thoroughly star conditions in our own universe but also stars in universes out beyond. There is no question but that the "big eye" will make known the existence of millions of universes which have not as yet been observed. Do these universes, beyond our own, continue on infinitely? Astronomers hope to answer this question with the use of the new telescope.

A Common Center

It seems consistent to theorize that if the very smallest element of matter, the atom, consists of a central condition with planetary electrons revolving around it, and the sun has a central condition having planets revolving around it in similar fashion, and that Sagittarius is a central condition of this universe with billions of stars revolving around it, that perhaps all the universes are revolving around some common center. The vast stellar spaces are almost incomprehensible to us, and yet every day we realize more and more that they actually do exist. The nearest extragalactic universe is the Andromeda nebula, a distance of 750,000 light-years. From the studies by astronomers it has been found that the universes are proportionately spaced apart.

It is, indeed, a marvelous universe in which we live, although much of it is invisible to us. We should not think for one moment, however, that because it is invisible that nothing exists there, for so-called empty space is filled with energy which is the radiation from stars and which may well be the potential creative energy for further processes of nature. The space between the heart of the atom and the orbits of its electrons is just as great, relatively speaking, as the vast space between our sun and the planets revolving around it.

Perhaps we are startled to learn that the stars may be traveling around a common center in our universe; but a more amazing fact is that these same stars are MOVING OUTWARD and away from us. This gives foundation to the theory that the universe is expanding. The stars are moving outward and away from their own center. This is indeed expansion; and it strongly indicates that all things once had a common origin—that is to say, if all celestial objects are spreading out and traveling outward and away from where their present position indicates, they had started from a central place at some time in remote history.

In the beginning of all things there may have been a gargantuan atomic bomb. The disintegration or explosion of this celestial bomb may have started the stars flying outward in all direc-

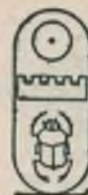
tions. Some of the matter which clung to the stars in this process may have resolved into planets which subsequently revolved around suns. The fact of the matter is, astronomers believe, that there are planetary systems around other stars. If this is true, perhaps there are inhabited planets in other stellar solar systems; perhaps we have brothers in other worlds.

The most remote nebula ever photographed is one-half billion years away. To put it in other words, light traveling at the rate of 186,271 miles per second left the nebula one-half billion years before the photograph was taken. For all we know, the faint star system may have disappeared ages ago in some Cosmic disaster—a disaster which astronomers will discover thousands of years from now when the light reaches the earth. Perhaps some of the most remote stars—stars we have never seen—are going away from us faster than their light can reach us. If this is true, we will never know about them.

New Discoveries

Astronomers are endeavoring to learn whether space is curved—an incomprehensible idea postulated by Einstein. If it is curved, then there is presumably an end to space itself. If this is true, it is possible, then, that our celestial system of universes is bounded and therefore finite. In this theory, if you had the means to do so and could dispose of time, it would be possible for you to start out in space in one direction, and by traveling as far as you could in that direction you would eventually return to your starting point. Should Einstein's theory be true, there could not be an expansion of the universe but only of our knowledge of it. Most certainly, with the passing of years, mankind has enjoyed an expansion of knowledge. On the other hand, our world has grown smaller with the instituting of more rapid transportation, invention of the telephone and the radio, and the development of nuclear energy, while our need for greater worldly or universal knowledge grows larger.

We wonder if knowledge of the universe is not far ahead of the knowledge of ourselves and of our relationship to our fellow men. To become acquainted



with the universe and its laws, acquainted with our neighbor, and acquainted with one's inner self begets a power that permits inspiration, greater knowledge, and understanding to infuse our minds. Those who dwell on the other side of the earth from us are no longer months or weeks distant. Through travel we can reach them in a matter of a few hours at the most. Through the use of the telephone and the radio, widely separated men are instantaneously brought together. Our world is indeed growing smaller while the stars of our universe seem to be much closer to us in the light of new knowledge despite the paradoxical discovery that they are moving away from us.

The expansion of man's knowledge has come about through the unity of purpose and ideals. Scientists state that all is relative. That which we find in nature will be found within ourselves. The system of the atom was found in the sky before it was found on earth. Our universe is composed of systems of energy; matter is composed of organized systems of energy. Modern man has learned that his own body is composed of electrons and atoms exactly

like those found in the stars; in fact, man stands midway between the earthly atom and the atom in the star.

Every new realization, every new discovery, increases our admiration and respect for that Great Invisible Power which rules such a multiplicity of wondrous things. Perhaps the Creator built the atom, which is merely a microscopic solar system, in order that man might realize his insignificance and appreciate the fact that there is just as much of space, relatively speaking, that is too small for man to observe as there is that which is too great for him to comprehend. No matter how much man's concept must be enlarged to be impressed by the newest discoveries, he must be conscious of the fact that his growth of understanding reveals to him that all conforms to system and order which is directed by an Invisible Guiding Hand of which perhaps he is a part. As man learns more about his universe and other universes, he learns more about himself.

Whether or not the universe is expanding may not be as important as the fact that man's knowledge is unfolding.



Religion and Science

Religion is now a dependence upon supernatural powers to provide what at the moment is beyond human accomplishment. Religion has made the mistake of attempting to explain how a god acts. Human experience has too often proved such theories *false*.

To survive, religion must always represent an idealism yet to be attained. If religion will keep its god an indeterminable cause which continually remains behind all that comes to the fore of human understanding, then it shall never be breached by any science or be exposed as a misconception.

Man and his world are a series of causes and effects more infinite than the inquiries of the human mind. It is futile to define a first cause behind the whole, because the whole is its own cause. Unless the human mind can encompass the whole, it cannot presume to know the cause. The whole cause will ever remain supreme, never dethroned by discovery, but exalted by it.

Make a man realize that the extent of the universe will ever exceed an expanding human intelligence, and you will inculcate within even the rankest materialist a religious reverence for existence.

Religion must take its god out of the realm of ideas and things and make of him the inscrutable whole. Learning and knowledge can thus become reverend tools for building a religion which will grow correspondingly with man's enlightenment.

—VALIDIVAR



Quickening Nature

By DR. H. SPENCER LEWIS, F.R.C.

(From Rosicrucian Digest, April, 1937)

Rise up, my love, my fair one, and come away. For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land.

(Song of Solomon 2:10-12)



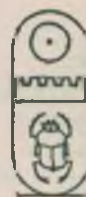
How beautiful is the spring-time; what hope and promise does it not bring! When life removes the mask of tragedy she reveals a countenance radiant with love and joy and beauty. All nature teaches us to rejoice. We are witnessing a new birth in nature, in the incarnation of trees and flowers—a new promise.

Life is forever encouraging us. The fact that life is encouraging proves that the universe is friendly. Friendly? You query in astonishment as you think of the revolution in Spain, concentration camps in Germany, militant dictators in Italy and Russia, starving millions in China and India [1937]. Yes, I repeat, the universe is friendly because it is ours to master. It can be mastered. The laws that govern it are immutable. The response is invariable. It is like a beautiful high-powered car or piece of intricate equipment that will give us wonderful service when once we have learned to work it properly and care for it adequately. It is like our bodies. What supreme joy a beautiful, supple, healthy body can give us. But what knowledge and effort are required to cultivate and maintain

grace, vigor, and strength. The world is more than a mere machine. It is a part of beauty and a source of joy and inspiration forever. In the words of Goethe, it is the garment of the living God woven upon the loom of time. At nature's broad breast the artist, the poet, the scientist, find perpetual nourishment. She soothes the weary and disconsolate; she heals the sick; she provides a living stage and background for life's panorama.

The foremost gift of life is that the law of love is the supreme law in the universe. There is nothing more glorious in the world than love. Because love exists, life is always worth living. Love is transfiguring. The most menial chores become sublime when love sets the task. The mother, wrapped in love for her child, forgets the hours of back-breaking toil. Love has prompted every achievement, every heroic deed. He who has not experienced love is poor indeed. What matter the poverty of the present! What matter the trials and tribulations of the past! Love like the rainbow of light casts beauty over all.

The love of David and Jonathan has become immortal in literature. For fourteen years did Jacob serve Laban for his daughter *Rachel*. Emily Sedgwick waited twenty years for the poet,



Tennyson. Charles Lamb, the great English essayist, devoted his life to his sister, Mary, when she became subject to attacks of insanity. Interest brightens the eye when we hear the names of Romeo and Juliet, Tristram and Isolde, Paolo and Francesca—famous lovers of the world. Love! "Ah, sweet mystery of life, at last I've found thee. . . 'Tis love and love alone the world is seeking." It costs no money. It cannot be commanded. It is an attribute of God. When life has such a glorious gift to bestow, can it ever lose its zest and glamour? This gift that is free for the asking—is anyone deprived of it? No, my friends. You have only to open your hearts and God will pour so mighty a stream through you that you will touch Heaven's heights in the divinest bliss and ecstasy. We need not sigh for love's young dream because friendship may be ours for the seeing. It may be a very trite remark to make, but a great friendship is achieved, not won like a prize in a lottery. I speak of the joys that all may attain.

Even more sublime than love of friends is the love that one pours out into service for the world. It is the love that you yourself experience, not the love of which you are the recipient, that transforms your personality. As Sarah Teasdale, American poet, so aptly put it:

*What do I owe to you,
Who loved me deep and long?
Who never gave my spirit wings
Nor gave my heart a song?
But, oh, to him I loved,
Who loved me not at all,
I owe the little gate
That led through Heaven's wall.*

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April
1948**

Each and every one of us lacking love in life can find a lonely, frustrated soul on whom to pour our love unstintingly, godlike, without thought of return or recompense. Do not for a moment think that your love is lost. He who loves divinely has made God his debtor. What greater prize can the universe offer? Each and every one of us can find a

task, a cause to serve in high dedication of the soul—to serve because we want to, because we believe in it, because we want to be one stone in the construction of the temple, one more soldier in the glorious army of our dreams.

In this glorious season I do want, with all my heart, to share with you the love and joy that fills my being. I want you to feel your hearts lighter, your souls at peace, your desire for life stronger, your determination to do and dare firmer, your confidence in yourselves and in the work of our beloved Order unshaken. In the *Bhagavad Gita*, Krishna says to the trembling Arjuna, shrinking from the battle fray, "Why do you fear? The victory is yours. Enter and fight."

It is said that the darkest hour is just before the dawn. You may be standing at that very turning point in your lives.

Your faces are toward the West and it is very dark. All that you see are the storms of the winter that is past. Just turn around and face the East and the light of the rising sun. The lords of life may be standing at the very portal bearing gifts of love and peace and joy—gifts that are the culmination of your own efforts. Tomorrow may bring fulfillment.

As Science Sees It



By Erwin W. E. Watermeyer,
M.A., F.R.C.

Director, AMOEC Technical Dept.

- Chemists at the University of California have finally succeeded in isolating a sufficient quantity of the new, artificially made, trans-uranic element curium (Atomic Number 96) so that it may be seen with the naked eye. Curium is the heaviest and most violently radioactive element known thus far. It seethes, bubbles, and emits a faint yellow-red glow. Curium no longer occurs free in nature because it disintegrates so rapidly.
- A new type of ultrasonic siren has been invented at Pennsylvania State College which emits a very powerful sound of about 30,000 cycles per second, too high-pitched for the human ear to hear. Nevertheless the sound from this "inaudible" siren is powerful enough to kill a mouse (placed at a short distance) within one minute; and is also able to kill mosquitoes and other insects. It is planned to use such sirens in the sterilization of foods and to speed up chemical reactions.
- It has been known for some time that by dropping large quantities of dry ice pellets into certain types of clouds, it is possible to force them to condense into snow or rain. Experiments are continuing along these lines, indicating that, in the none too distant future, man might actually be able to control the weather.



SANCTUM MUSINGS

SELF-ANALYSIS

By CECIL A. POOLE, F.R.C.



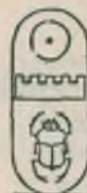
EACH individual is more conscious of self than of any other single thing. The environment of every person impressively makes itself known, and there are relatively few times when one is completely unconscious of it during one's waking state. While awake, however, one is always conscious of self, even though this may not be uppermost in the consciousness, at all times. We are, in a sense, conscious of self even when our attention is directed elsewhere, because our self is our most private possession. Through it we are aware of and have contact with everything else, including our own body. The states of our own body, insofar as comfort, pain, or pleasure may be concerned, also reflect through self. It is little wonder that some individuals who brood or dwell too much upon this subject become self-conscious and others become egotistical.

The fact that self is the prime factor of our day-to-day being does not lessen the importance of environment. Environment is known through self, but regardless of its importance, environment would have no meaning without self. In fact, without self there would be nothing at all, insofar as we, as individuals, are concerned. Self-analysis is the means by which we can become

more aware of self, and this process may consist of various classifications. It can be very personal or it can be remote. The latter type of analysis is a more or less casual appraisal of self. In this manner we might look at self as might disinterested spectators watch events from the window of their home. By somewhat separating our thinking-self from the self as a whole, if such is possible, we would, in this general appraisal, discover that while self is usually considered as a single thing or unit, it is in many ways a multiplicity of ideas, moods, and expressions.

Self, a Composite of Five

To become technical, it is doubtful if self can be divided into certain divisions of itself or self-classifications. To better express our general appraisal of self we must think of it as a functioning unit, but yet made up of many phases or expressions. By the broadest possible interpretation of the expressions of self we might call the various classifications a moral self, a social self, occupational self, private or thinking self, and an inner or spiritual self. Almost anyone might be able to select other classifications, might combine some of these or add others, but, in general, this classification may serve as a point of departure for the analysis of self. It is in our moral self, to use these terms, that we establish standards



of behavior. Morally, the self abides by standards which are the result of training, experience, and decision or will. The moral self is very strong in that we permit the physical body to suffer even pain or torture rather than to dismiss the tenets or ideals established in this self. It is stated that even while in a hypnotic state an individual cannot be instructed to do anything in violation of his moral standards. So the moral self is really a powerful phase of the manifestation of self in which our standards of living are fixed and determined. If, in accordance with the best of moral standards, we do not violate any humane principle, these ideas become a part of our behavior, so expressing themselves in the totality of our living.

Another phase to which we refer is the social self. Since it is the social self that also has to do with our behavior, it might be thought identical with the moral self, but such is not true because we sometimes socially do not express what our moral self dictates. Not that we violate the moral self, but rather, that we put on a little different front or appearance in conforming to a particular social group, either for business reasons or because we do not want to be conspicuously different from the group with which we are associating. An individual with high moral standards will of course not continue to associate with a group that requires a constant false front in order that he may seem to be a part of it.

The average man or woman is different in the office, or at his trade or work, than he is in his home or among social acquaintances. This is the evidence of an occupational self. Different demands are placed upon the individual under varying circumstances, and we respond to the situation in accordance with the mental reservations and adjustments we have made in our own thinking in order to adjust ourselves to the needs of earning a livelihood. During the 1930's in this country many individuals performed deeds for a living that may have required some compromise with their moral self, but they felt justified because of the necessity of self-preservation and the obligations owed to their families.

Underlying all these expressions is the private self. The private self is a composite of the three phases which we have already mentioned and is closely related to the emotional acts and attitudes of the individual. In a way we might think of the private self as a clearinghouse in which the expressions of our other selves undergo a separation or a division. Even this phase of self, however, is entirely or primarily, at least, an objective condition. It is this private self we think of as the "I." When we think to ourselves—that is, not aloud—we are in a sense talking to ourselves. Such intimate conversation is a discussion of those ideas that concern us at the moment.

Even more fundamental is our inner or spiritual self. Primarily this is the subjective phase of our consciousness. In it are contained an accumulation of knowledge, training, and experience during our lifetime, but in addition, there are far more deep-seated factors biologically referred to as instincts. The heritage of the race, the manifestations of life on earth make up a part of this inner self. In addition, particularly in the theory of the idealist, this inner self is a manifestation of life itself and is usually considered to be a segment of or to be synonymous with the soul. Knowledge of the inner self is meager in most individuals. Just how it contributes to the other selves is questionable to one who has not thought about it, but actually the inner self is a great reservoir from which we can draw not only the accumulated experiences of our lives and the instinctive urges with which we are equipped at birth, but also, through this self, each of us can reach out into the Cosmic and thereby utilize it as a channel to contact the Creator, the Supreme Mind.

As individuals we become known by one or more of the manifestations evidenced by these various selves or divisions of self. One individual may meet us upon a social occasion, another in our office or at our workbench, and another at our home, and each might carry away, in addition to impressions of our physical appearance, three different concepts of the type of individual we seem to be. Each of these individuals would see a different self, even to the extent of seeing differences

in our behavior and physical appearance. That is why one does not always recognize an individual under circumstances where one does not expect to contact him. On the other hand, we know ourselves by a more or less complete correlation of all the tendencies which go to make up our individuality. As such, we may be surprised at the differences in ourselves when we are at work and when we are relaxed at home. These tendencies which are a composite in our minds, do not correlate themselves in the mind of someone else, but we can think of ourselves as a whole, manifesting the various phases already discussed and possibly being overshadowed by certain tendencies toward optimism or pessimism, as the moment may happen to demand.

Criticism to be Moderated

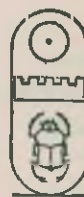
Self-analysis, when used by the individual in order to compare himself with others, can frequently become a process of self-criticism. Self-criticism is of course a desirable trait, and there is no harm in a frank and critical analysis of ourselves and our shortcomings if our purpose is to try to correct any deficiency we find evident. Self-analysis need not always lead to criticism as it is possible to make an analysis of ourselves and our individual thought processes without at the same time acting as a judge of ourselves. It is very easy for a sincere and conscientious individual to become too critical. There is the tendency to be over-severe when actually, all of us may rank higher in our behavior and ideals than we think. The exception, of course, is an extreme egotist who has as the fundamental manifestation of his own self the concept that no thing or that no other individual can be as good.

We must also carefully determine the difference between self-analysis and self-judgment based upon our judgment of the behavior of others. In our contact with most other people we are able to observe them only under certain limited conditions. We learn to know these individuals by the self that expresses through or as a result of such conditions. Those with whom we work we know only by their occupational selves; those whom we meet socially

and in no other way, we come to know only by their social selves, and as such, we see them at their best, striving to make an impression for social acceptance. When we judge other individuals by such limited acquaintances we are considering them at a time when they themselves are manifesting only one particular trait or phase of personality; and, if we resort to self-criticism in our comparison of self with other individuals who are behaving at their best, we may conclude that we have many shortcomings.

The opposite can also be true. As individuals, you or I may evidence our best behavior upon one occasion, and if we were judged by others exclusively upon the basis of that one manifestation, all others might feel inferior to our behavior of that particular time. Also, it is a fact that if our experiences with a certain individual are favorable, we lose sight of the fact that only one manifestation of self is revealed to us while that individual has just as many, if not more, manifestations of self as we ourselves do.

Self-analysis must always consider the fact that all other individuals have many phases to their personalities, just as we do. An honest judgment of most people whom we contact will clearly show us that these people, while evidencing various traits and behavior under certain conditions, are neither entirely good nor entirely bad; that they are neither always right nor always wrong; that the average person, whoever he may be, is probably at all times partly right and partly wrong, or, to go a step further, is probably somewhat good and occasionally bad. If we know through self-analysis that we, too, are good and bad, we will come to realize more and more that there is good and bad in everyone and everything. The extent to which the inner or spiritual self is allowed to influence and establish the principles that go to motivate the private and the moral selves is the test or criterion for self-analysis. It is this self that, after all, is the coordinating point of all other selves. It is within the inner self that man has the origin and perpetuation of life. The nearer we come to the understanding and the place of this inner or spiritual self in our being,



the nearer we will come to making our other selves manifest and aspire to the ideals in creative principles resident within this inner being.

Man is not to be condemned for lack of perfection in his behavior. This lack should be pointed out, and one should ever strive to correct it. Real condemnation can be applied only to those who

lack ideals, who fail to strive toward their betterment. Indications of sincerity and of listening to the voice of the inner self are seen in those who acknowledge some faults, who direct their efforts to the improvement of traits of behavior, and who try to see the good as well as the bad in their fellow creatures and in all their environment.



Man Between Two Worlds

By ARTHUR SUNDSTRUP, F.R.C.

Grand Master of A.M.O.R.C. for Denmark and Norway



It is beneficial for a human being to meditate upon the harmony, and the regular rhythm that exists throughout nature and its manifestations, and to contemplate his relation to them. He then finds that the same harmony and rhythm rules in both. Disorder, derangement in the human being, is called *illness*—disharmony in the Cosmic manifests as war, social disquiet, and unrest.

For the human beings who intuitively are ready to sense the harmony between the universe and themselves, wonderful possibilities for greater understanding are available. Tremendous development is then possible, esoteric as well as exoteric, psychic as well as physical. For Rosicrucians, who understand the value of meditation and concentration, it is possible to acquire that purified conception of the occurrences in life, which is the first condition for the ideal state of *PEACE PROFOUND*. Therefore, the mystic seeks meditation in solitude, on the height of mountains, or the privacy of his home sanctuary. There he can realize and visualize the exalted and harmonious rhythm of the COSMIC.

It is *in* and *through* the physical world that conflicts take place. And how often do we not realize that conflict—friction—is part of the process of evolution, the basis for all progress. The mystic learns that the conflicts in nature, as well as in his personal affairs,

are but expressions of LIFE and EVOLUTION. We learn that what is of importance is the attunement of ourselves to the GOD of OUR HEARTS, to strive valiantly to maintain TRUST and CONFIDENCE, for then we will go forth enlightened from the conflict. The fight may be hard and may at times seem without sense, but with the help of TRUST and CONFIDENCE in the God of our hearts, the shadows will disappear, and the SUN with its golden rays will transform the darkness into LIGHT.

These conditions belong to mankind. No human being escapes them, either as a beholder of the conflicts of other people or of the conflicts of his own ideas and moods. Therefore, we must learn to gaze upon and understand the deeper reasons for these conflicts and the necessity of their arising. The first condition to investigate is the problem of existence. Our being here and our existence on this earth is, when we look deeper, a mystery, but it nevertheless is a fact. Therefore, we lose nothing of our dignity when we adopt other mysteries as fact and firmly acknowledge: THE EXISTENCE OF GOD THROUGH HIS MANIFESTATIONS as LAW, RHYTHM, HARMONY or LIFE, LIGHT and LOVE.

Next arises the question: Is the discord in the visible world occasioned by contradictory influences from the invisible world, or is the disharmony occasioned by the reflections of human minds that create what we call *earthly combativeness*? To answer this we must

*The
Rosicrucian
Digest
April
1948*

again, as do the Rosicrucians, take our refuge in meditation and when we mentally attune with the COSMIC, we find and feel: HARMONY, EQUILIBRIUM, IMMUTABILITY. After we return our thoughts to the mundane Life, we often experience DISHARMONY and CHANGEABLENESS, occasioned by the struggle for personal interests. Thus humanity creates its own Karma in the same way that any single human being creates his Karma.

Conflicts and adversity are, therefore, expressions or manifestations of Karma. But let us not forget that Karma is the law of CAUSE and EFFECT. It is the cause of good and evil as well. All the Good, the Beautiful, and the Ideal we see around us in life and in the world has its cause, its beginning, in thoughts and actions created by man and mankind in harmony with the Cosmic principles of compassion, mercy, and love.

Through Conflict to Victory

We mostly notice the conflicts when the fight for personal existence seems to be more severe, when the wish for a quicker evolution is prominent. When the human being wishes to step on the "narrow path," he is particularly conscious of opposition. The opposition unveils for us a law, apparently hard and at first without meaning, which later is found to be an expression of the old rule: "WITHOUT CONFLICT, NO VICTORY," or "THROUGH CONFLICT TO VICTORY."

The truth of these contemplations we will see, little by little, as we learn to look upon life as a connected whole under a Cosmic point of view, when we cross over the earthly measure of TIME and SPACE.

Each human being has his individual world, his universe, *inside*. This is a wonderful thought, too, but it creates at the same time a very great responsi-

bility, a responsibility toward GOD and a responsibility toward ourselves. The human being's personal progress is relative to his understanding. Man's relation to the Cosmic can be compared to a human being that is shut within a house covered with small panes of glass. Most of these panes are obscured. It is the PURPOSE of the human being to cleanse the panes, little by little, until his vision is unobstructed. So likewise man must seek to express freely the Cosmic intelligence within.

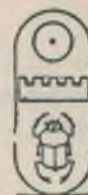
The final problem is: How shall the human being seek PEACE PROFOUND, the EQUILIBRIUM OF THE MIND, the GREATEST HAPPINESS which it is the privilege of mankind to experience? Here we can allude to the philosophy of the ANCIENT ROSICRUCIAN ORDER, which gives us all the guidance we wish. The difficulty of the PATH must not frighten us. The difficulties of life exist to be mastered; for there is mystical evidence in that if the *silent voice* within has called one to enter upon the PATH, then that *human being* has reached the step in his evolution and development when he has to assume a full responsibility for his life. He must from then on take an active part in the comprehension of Life and the acquirement of real mastery.

Let us strive without passion to look upon Life, as it expresses itself about us. Faithful to our duties, we must live according to the Law: "And as ye would that men should do to you, do ye also to them likewise." Strive never to have evil thoughts toward anyone. In other words: Retain a conscious control of all thoughts and actions.

In this way we will be in unison with the Cosmic, the great Infinite Mind. In such living the aims and meanings of LIFE will be revealed to us like a brilliant light.

BALTIMORE AMORC RALLY

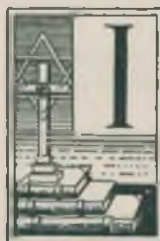
An AMORC rally in Baltimore will be sponsored by the John O'Donnell Lodge of that city on Saturday and Sunday, May 1 and 2. This rally, as in the case of other rallies sponsored by Lodges and Chapters throughout this jurisdiction, will feature an interesting program of lectures, experiments, demonstrations, and initiations. An invitation to this rally is extended to every Rosicrucian, whether or not a member of a Lodge or Chapter. All Lodge and Chapter rallies are open to active AMORC members, and those who live within a reasonable distance of any scheduled rally are urged to attend. Members who need further information on this particular rally should write to the secretary, E. Warren Spencer, 7 E. Eager Street, Baltimore 2.





The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian fraternity. It is the focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at the time will receive the benefits of the vibrations. Those who are not members of the organization may share in the unusual benefits as well as those who are members. The book called "Liber 777" describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members if they address their requests for this book to Friar S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. (*Please state whether member or not—this is important.*)

EVOLUTION AND TRUTH



IT APPEARS that truth evolves but, actually, truth neither evolves nor is it in a process of becoming. What man gains of truth, and what he may interpret as an evolution of truth, is but the degree of understanding which he has of it. Man learns of *truth rather than truth* itself. He gains only ideas by which, through his use and interpretation of them, he arrives at his own decision as to how much truth they contain.

The process by which man gains these ideas produces an illusion that truth itself is in a constant state or process of becoming. The allusion that truth is changing accounts for the fact

that many persons accept truth as a relative thing. In the life of the individual and in the history of the human race truth seemingly has made many changes. Truth for the modern man is different from what it was for the primitive man. The discoveries of all branches of learning constantly seem to change the truth. Very simple ideas which developed in the mind of primitive man to explain the obvious of nature's phenomena have been offset by man's discovery and his better understanding of laws which make a more factual presentation of the phenomena. It was long believed that the sun moved around the earth. That belief was probably held longer than the now accepted theory of the earth moving around the sun. Early man interpreted

nature's laws from what appeared obvious. The earth seemed to be a flat plane; the sun seemed to move, to rise in the East, to pass across the sky and set in the West. For so many centuries this obvious appearance was considered as truth that even though we rejected this conception years ago, we still use the terms *rising* and *setting*, in connection with the sun.

Just as man's concept of truth has changed historically, so does it change in the life of each individual. What is truth for a child may not be truth for an adult. The growth of comprehension, the ability to reason, regardless of the accumulation of certain factual knowledge, shifts the point of view of the adult. In a similar manner the views of the modern and of the primitive man have been altered. When we look back into our own lives, we are tempted to believe that truth itself has been changed. What may have looked reasonable before may seem so different from what we accept today that it would appear, on the surface, that we are being concerned with two unrelated things. Actually, the relationship between primitive man and modern man, as between the child and adult, is a clear illustration of the fact that truth itself has not changed, but that only in degrees have we learned something of it.

Truth is inherent in ultimate reality. It is a phase of the Cosmos or of God. So closely bound together are these terms that they are probably only another statement of man's limited knowledge of the truth that causes him

to separate such things as truth, ultimate reality, Cosmic law, and God. Many men might call any one of all of these things by different terminology, but the terminology that he seeks to use as a symbol of these things, which he knows only in part, has no bearing whatsoever upon the things designated. Man can aspire to know the truth. He cannot know absolute truth, nor can he know if he knows absolute truth, because in the final analysis, insofar as man's limited ability is concerned, truth can be changed only insofar as man is able to prove by the exercise of experience whether or not it meets a test satisfactory for him to use as a yardstick until a fuller truth is found.

From the objective point of view, then, man finds that a part of his life is a part of the attainment of truth. From the mystical point of view, his desire to better know how his whole life fits into the Cosmic scheme causes him to be able to grasp the threads of truth through his attempt to relate himself to God and the scheme of the universe.

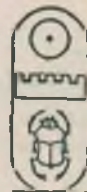
Truth, to repeat, does not evolve. It is a constant to which man can evolve. The evolution of man as a physical organism may be incomplete, insofar as our knowledge of its history to the present time is concerned, but that man is still evolving—at least mentally—should be grasped as a part of the truth which we can now accept, and as a further indication that an ultimate accomplishment or aim for man lies in the future.

NEW NINTH DEGREE INDEX

Many of our Ninth Degree members have been beseeching us for copies of the index for the newly revised Ninth Degree. This index is now ready. It contains every possible reference. For instance, there are twenty-nine references under the word *Cosmic* alone. These are sub-classified, thus: "Cosmic Law," "Cosmic Mind," "Cosmic in Relation to Earth," etc. There are thirty-two pages of indexed material covering every subject and aspect of the Ninth Degree, from "Absolute" to "Zoroaster." After each the *definite monograph*, or *monographs*, as well as the page-number and paragraph, are clearly given.

The cost of this index is only \$1.00, postpaid. Send for it today.

ROSICRUCIAN SUPPLY BUREAU
Rosicrucian Park, San Jose, California





The New Healing

By JOEL S. GOLDSMITH



PIRITUAL healing is the result of the direct contact of an individual with the center of his consciousness. When we "touch" this place within our own being, healing naturally follows. If someone has asked for help, that one receives the healing.

No words, treatment, arguments, affirmations, or denials are necessary in spiritual healing. The only requirement is that we become still, that we silence the outer senses, and go deep within our being until we feel ourselves at the center of consciousness. Then a contact is made, a *feeling* within us becomes evident, and we know that the healing has been accomplished.

Many throughout the world are healing through pure Silence, without taking any regard for the name or nature of the sin or disease, or the name or condition of the one requiring help. Probably the attitude necessary for this healing consciousness can well be exemplified in the words of Samuel, "Speak, Lord; for Thy servant heareth"—and in an eager listening for the still small voice.

The letter of Truth is necessary to one's understanding of Reality, but not necessarily so to the demonstration of harmony in individual existence. The disciples of Jesus may not have known the letter of Truth, and yet they did beautiful healing work. This is because they were inspired with the spirit of God; they had touched the Christ in consciousness. When consciousness is

touched by the Christ, that consciousness is illumined and is able to know Reality even when it cannot always voice it adequately or teach it.

Spiritual consciousness brings freedom from the corporeal or structural sense of existence. It no longer tries to patch up worn-out or diseased bodies, but drops this concept of body for the true idea. This higher consciousness is revealed in Jesus' great talk to his disciples as given in Luke 12:22-32. We shall quote in part:

"And he said unto His disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on.

"The life is more than meat, and the body is more than raiment.

"Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls? * * *

"And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.

"For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.

"But rather seek ye the kingdom of God; and all these things shall be added unto you.

"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

It is this "take no thought" state of consciousness which must be attained

The
Rosicrucian
Digest
April
1948

in order to behold the spiritual universe where a finite material world formerly appeared to be.

Scientific Understanding

Spiritual healing is an accomplished fact in this age. It is done through the scientific understanding and spiritual discernment of Truth. A knowledge of the letter of Truth will do splendid things for us, but the spiritual consciousness itself does the mighty works today as it did in Biblical times.

To be healed of physical, mental, or financial discords is a simple matter if one finds a practitioner or teacher who combines a knowledge of the truth of being with a degree of spiritual awareness and is willing to "let go" and be shown the beauties of spiritual sense. It is not necessary in order to be healed that one do a prescribed amount of reading or attend a church, although it is true that many have been healed while reading metaphysical literature. Also there have been countless thousands of healings during church services and during lectures of a metaphysical nature. Whatever tends to spiritualize thought and to "unself" us makes us receptive to healing. None of these things should be done with the thought of being healed, but rather from the standpoint of gaining more understanding of Truth and the spiritualization of thought.

The practitioner must never accept the suggestion that the patient must do something in order to be healed. To the practitioner it must be clear that spiritual being is perfect and whole.

Spiritual healing is based on the understanding of the nature of God; on the further understanding of God and man (I and my body) as one; on the knowledge of the nature and character of error; and finally on the spiritual discernment of this truth of being.

Countless generations have looked upon God as a sort of superman—a personal Being or mysterious power. Many have thought of God as someone watching the goings and comings of mortals and punishing or rewarding—sometimes in accord with the individual's deserving; sometimes in proportion to the virtues or sins of ancestors. And, of course, this peculiar God sometimes answered prayer and more

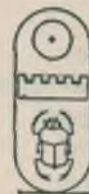
often did not. He was difficult to understand. How many have gone to churches for many years to earn some small favor, and then found only disappointment. God has often been praised for giving great blessings, only to be cursed later for withdrawing them. God has been prayed to, petitioned, pleaded with, entreated, praised and promised, and often to no avail.

The Revelation of Truth has explained the great failure of men in their search for God through its finding of God as principle, life, soul or mind. There is neither a far-off God of whims nor a far-off divine mind. Truth reveals God as the universal mind, life, and Soul of the individual, you and me. We have no mind but God; no life, intelligence, love, law or being but God. God is the soul of you and of me.

Realizing this truth, we immediately discern our oneness with the Father, and, therefore, we know why "all that the Father hath is mine" and "the place whereon you stand is holy ground."

God being our only life, we are eternal, immortal, immutable, indivisible from the whole. Divine Mind, our only mind, assures us of infinite intelligence, wisdom, guidance, direction. The soul of us being God, we must be pure.

The search for a power outside ourselves ceases as we realize our oneness with God. We rely more and more on the divinity of our own being to govern, protect, and maintain us. We learn to turn to the kingdom of God within us for all our needs, and in proportion as we stop looking to person, circumstance, or condition for our good, does the infinite good of God unfold from within our own being. No longer do we find it necessary to rely on any outside source for health or wealth, nor even look to a divine Love somewhere outside ourselves to meet our human needs. Divine Love is the very soul of our being. God is all. Yes, God *is* all. God is all the life, love, soul, mind, or spirit that I am. And my body is the temple of God. My body is the temple of the Holy Ghost and, therefore, my body is full of health, wholeness and harmony. God is the Principle of my being, the law unto me and unto all my affairs. "I and my Father are one" and



"All that the Father hath is mine." In ancient literature we find the illustration of this in the statement that "As a wave is one with the ocean, so I am one with God." This illustration is worthy of much thought. Any idea that reveals our oneness with God should be frequently pondered. In this understanding of oneness lies our individual salvation. Without some sense of this, we will always be seeking the aid of some personal or outside God or power, or we will be dependent on humans or human conditions.

By Way of the Christ

Spiritual healing is more than the knowing that Mind governs the body, and more than the conforming to some mode or method of mental practice. Spiritual healing begins only when faith in material and mental means has been overcome. In place of mental power, we need spiritual sense; in place of reason, we find the intuitive faculty; and over and above all is the consciousness of the presence and power of the Christ. This arrestive statement is a call to students of metaphysics to rise higher in their demonstration of the healing ministry until they reach the point in spiritual understanding which enables them to heal without mental argument, through the Christ Consciousness.

To understand treatment or healing through silence or the unspoken thought, it must be clear that God, divine mind, is the revelator operating through the Christ Consciousness. It follows that God does not need the help of our spoken word, since the Word itself is His and is without material voice or sound. The Christ Consciousness, which is Truth, needs no audible expression in order to know or make itself known. "For the kingdom of God is not in word but in power."

God and His creation is one—and this one is forever perfect, complete, harmonious, immutable, immortal, spiritual. No amount of declarations will ever change the perfection and eternality of the Divine mind. Mind and its manifestation is one, inseparable and indivisible. We need not, therefore, be concerned about man or conditions, time or place, body or mind, as long as we know that God is

ALL—infinite, eternal, and all inclusive.

Mind (God) is all-knowing, therefore, not subject to beliefs of any nature. It never needs correction or the application of Truth, because it is Truth. Divine mind, which includes all of mind's ideas, is untouched by mortal thinking or believing.

Let us then abandon the attempt to declare truths, and rather let Truth declare itself to us, through us and as us. In the silence of our consciousness God will pour His healing message into our understanding—not always audibly or visibly perhaps, but in thoughts from the Bible or metaphysical writings; sometimes in Light; at other times in the consciousness of His presence and power. If at times nothing seems to be "coming to us"—even so, the Truth is, and we need do nothing more than to know this, to know that Truth is, is present, is power.

When we know that God is good, we are including in that statement the truth about ourselves, our problems, our conditions, because included in God are we ourselves and all that concerns us.

Healing is not accomplished by our thoughts, by right thinking, or by our declarations of Truth. These may sometimes be the channel through which healing is realized, but for spiritual healing, it must be understood that God, Mind, Love, Principle, Truth, alone reveals the harmony of being and body. We need not tell Mind any truths—it is itself all Truth. We need not attempt by thinking to change a condition of body or mind, because the Divine in us already is perfect, complete, harmonious, and is always painless and free. We need not affirm that Love is fearless—Love is fearlessness itself, and even our human fears cannot alter the fact. Our declarations do not make Principle operate for us—Principle is eternal in its operation.

What Must We Do?

Then what must we do in order to receive the Light that results in what we call *healing*? We must *listen* for the "still small voice." We must *trust* the truth that Mind, being perfect, its manifestation, its creation, must be equally so, and, therefore, appearances

to the contrary, we will not see Lazarus as dead, or the blind man as blind, or the accident as happening, but in all things we will know that harmony is. And we will stand fast.

What if in the silent moments no thought comes to assure us? What matter. The work has been done just as truly, *perhaps more so than if we made declarations, or stated truths endlessly.* We are not doing the healing, and Mind needs no words for its operations. The earth was created by the Word, but was it an audible Word? Who heard it? If, however, thoughts do come slowly, or in a pouring stream of Truth, from that inner Self to our outer consciousness, we have seen God "face to face," we have heard His angel, we have talked with Him on the mount.

We need more faith in God, in Truth, as a living Presence and Power. This will enable us to let go of our mental work and rest more in the Christ Consciousness, in the calm sweet assurance of the perfection and harmony of God and His infinite manifestation, of the completeness of Mind and all its ideas, of the peace and joy of Love and its reflection. The health, wealth, Life and Love of God is forever present in the idea, man or body. That which is perfect in Being, is perfect in manifestation, because Mind and its manifestation is one.

The ideal treatment, therefore, is to establish in our consciousness the at-onement which Christ Jesus knew in the realization that "I and my Father are one." When we realize this point, we lose all fear and doubt. In this consciousness, we truly say with the Master: "I can of mine own self do nothing, but the Father within me, He doeth the works."

Rising above the sense of self as a personal practitioner with a personal patient, we enter the Christ Consciousness that says: "He that seeth me seeth Him that sent me," and therefore, "The things that are impossible with men are possible with God."

Argument does not heal. It is the Christ (Truth) in consciousness which heals. The affirmative state of consciousness is one which, without mental effort, establishes at-onement with God.

The dawning of the Christ confers a state of consciousness that is a state of grace. The state of grace is that state of consciousness that has come to recognize that divine Love does not have to be used as a greater power to destroy a lesser power. It knows that no lesser power exists. God is the only power. It is the state of consciousness that needs no denying of error—it is the perfect state of consciousness.

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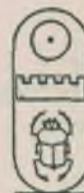
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Symbols: Their Significance and Use

By ERWIN W. E. WATERMEYER, M.A., F.R.C



ONE aspect of mystical instruction which fascinates every student of mysticism is the subject of symbology, a study of symbols and their meaning. Throughout his studies the student of mysticism meets manifold symbols. They face him from books and from temple walls. Some symbols are representations of material objects, like the hourglass, the all-seeing eye, the descending dove, or the book with seven seals; others are composed of geometrical forms, such as the triangle, the square, the hexagram, or the circle. Symbols belong to manifold categories. The symbols of alchemy differ from those of the Kabala, and both—in turn—are different from the symbols of astrology. What are symbols? How are they evolved? How can they be used?

Somehow a contemplation of symbols evokes new, strange, and responsive chords within a student. Their enigmatic shapes prove fascinating, and he knows not why. Symbols intrigue him; they challenge him. They seem to speak a language well understood by his inner self but foreign to his outer self. The student realizes that their shape and configuration is not accidental. His inner response suggests to him that symbols possess a hidden meaning and that they represent an esoteric language, a secret code, which he must decipher and whose meaning he must unlock.

As part of his mystical instruction the student is briefly told what each

principal symbol traditionally signifies or what it "means." However, he realizes already quite early in his studies that the traditional meanings are merely provided in order to serve as starting points for his contemplations and meditations. Slowly he realizes that man's objective mind can grasp the meaning of a symbol only to a very limited extent. The few simple sentences which comprise a proffered explanation are merely superficial gestures, and they reveal only the external, rational aspects of a symbol. A symbol must not only be understood by man's rational faculties, but its meaning must also be deeply felt by the heart; it must be experienced. A symbol is a highly differentiated product of man's subjective mind. It represents a living force, the realization, comprehension, and experience of a Cosmic truth.

Just as all living organisms grow, mature, die, and are reborn, thus the meaning of a symbol grows, expands, changes, dies, and is reborn. Every symbol is multiple-valued. It is like a precious stone of many facets. Just think of a Rose and what it signifies to you! Every symbol covers an extended region of thought and feeling. The extent of its domain is grasped only after long years of study, meditation, and experience. A living symbol evokes new meaning and significance at each renewed acquaintanceship.

As the student's consciousness evolves, he will contemplate not only the traditional symbols of the past but during his meditations there will arise from his subjective mind also some new and unique symbols. These are expres-

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April
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sions of his inner self, the inner voice made manifest, to guide him in his development. When symbols arise from the depth of his unconscious, the student must pay particular attention to them, for they may serve as a warning, admonishment, or as signs of encouragement or mileposts in his development.

Thus to the student of mysticism, symbols are of greatest importance: they teach esoteric truths, and they are instruments in his development. Because of this importance, this article will consider their significance and their practical use.

Figures and Concepts

At the outset consider the external, superficial aspects presented by a symbol. What constitutes a symbol? If you were to ask this question of a group of students, you would receive a great variety of answers. However, there would probably be agreement upon several points. First, most students would agree that a symbol is a figurative image of some kind. It might be that of an object which exists in nature: a lion, a dark cloud, or perhaps an object fashioned by the hands of man. On the other hand, such a figurative image might consist merely of points, lines or surface: a triangle, square, circle, or pyramid.

Second, the students would agree that a symbol does not stand for itself but that it is a figurative representation or a substitution for something not itself, such as a concept, an idea, an operation, or a relationship. Thus the figurative image of a lion may serve as a substitute for courage; a dark cloud may signify impending disaster; the triangle may mean perfection; the square may stand for solidity, and the circle for infinity or eternity.

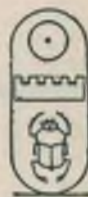
Lastly, there would be agreement that the figurative image is related to the mental abstraction for which it is the substitute, by means of resemblance, association, or suggestion. A lion suggests to the mind a ferocious animal, strong, brave, aggressive; it suggests courage. A dark cloud is associated with lightning and thunder: impending disaster. I need not dwell here upon the associations aroused by

a triangle, a square, or a circle. A sincere student knows them well.

It is also important to realize that there exist so-called symbols, which—due to the different manner in which they originate—should perhaps not be referred to by the name of symbols. I refer to those figures whose significance is entirely arbitrary and which bear no psychological relationship to the concept which they represent. Examples of such representations are the symbols of mathematics or physics: the plus and minus signs, the signs for multiplication, division, and the square root sign. Such images are different in their origin and significance. Perhaps we should not call them *symbols*, but should label them as “signs.” In this case, the association pattern between figure and concept is not psychological but is arbitrary. The word *sign*, when used in this sense, signifies a rational product of man's objective mind, accepted by general agreement.

The words which compose the sentences of a language also belong in this category. Words are signs or signals, not symbols. A word is a sound or a mark which, fundamentally, signifies a thing, and of which the meaning has been arbitrarily agreed upon by a certain cultural sphere. The average word does not suggest by itself that which it signifies. It is not identical with a thing—it arbitrarily stands for a thing. Different languages have agreed upon different sounds or marks for the same object, relationship, or abstraction. It follows that words may be called *visual signs*, but should not be called *symbols*. Word signs may signify objects, experiences, relationships between objects, or, also, abstractions derived from the perception of objects, relationships, or experiences. In this article we shall not discuss the subject of language nor consider the problem of signs. We shall confine our discussion to the problem of the symbol.

What, then, shall we mean by a “symbol”? A symbol to us shall signify a figurative representation of a concept, idea, operation, or relationship, the figure and the concept being related through resemblance, association or suggestion.



Words not Adequate

At this point it might be asked: "Are symbols necessary? Why use a symbol? Why not use words and sentences instead? Words can be descriptive, brief, and concise. Why use symbols, if words may suffice?"

In answering this question, the ancient mystics were centuries in advance of their time. It is only now, in the twentieth century, that men of science are beginning to grasp a simple, basic truth, realized long ago by the mystical philosophers. The mystics of old realized with impressive clarity the simple truth that words are quite inadequate to describe certain experiences and realizations, especially those which involve an interplay of sensation, human feeling, thought and intuition. They realized that words are limited in their scope of expression and that they constrict the objective consciousness. Words circumscribe that which they desire to express; they enclose within a narrow limited fence the very experience which they desire to describe—a fence steadily constricting, constructed of grammar, syntax, and rhetoric. Words are totally inadequate to describe certain realizations of consciousness. After all, we do not live in a mechanistic world, but we live in an organismic world instead, a world of living experience. We live not only within a world of logical thought, but also within a world of emotions, feelings and intuitive perceptions. Man does not only think, he also experiences. Man is not only rational, but he is also nonrational. Man is a dual being in every respect, a synthesis of conflicting opposites. The experience of the presence of a living God, the limitless domain of the subjective consciousness, the sensation of freedom experienced by an expanding consciousness unshackled from the limitations of space and time, the constructive and destructive nature of power: try to describe these experiences in words! Words will fail you, and recourse must be sought in a symbol in order to convey these experiences to others.

Words restrict the circle of consciousness. They cannot say everything about anything—they can only circumscribe. That which is to be described occupies a greater area of meaning than the

context of any assemblage of words, no matter how great. Words fail when they are to convey feelings, emotions, or subtle implications. On the other hand, a symbol is superior to a word. Words restrict, symbols do not. The ancient mystical philosophers knew this well. They used symbols to convey the living force of their realizations and to preserve them for posterity.

Origin of Pictograph Forms

Next we shall consider how symbols originate, and how they arise. From the definition of a symbol, it follows that a symbol is always the outgrowth of a realization. Realizations may originate in a twofold manner: first, they may come about consciously as a result of the activity of man's objective mind; or second, they may arise as a result of unconscious activity by the subjective mind.

Consider, first, how symbols may originate in the objective mind. Assume, for instance, that a certain student has arrived at a realization which to him represents a universal truth. He has reflected upon it at length. He has meditated about it. He has examined it from all points of view of which he is capable. Finally, he wishes to communicate his realization to others and attempts to formulate it in words. He writes a paragraph, suddenly he stops. Words fail to communicate his realization in its entirety. How can he give it expression? As a result of thought and reflection, he will invent a picture, a figurative image, of his realization. This symbol will express his realization in pictograph form. It will be the figurative image of his thought and ideas. Such a symbol will be the product of the objective mind—a pictorial, abbreviated expression of a universal truth, a Cosmic law. In this manner, the symbol serves as a hieroglyph—it reveals and conceals. It speaks a primitive universal language. It is a pictorial abstract of a universal law or lesson, a thought-form of Cosmic law made manifest.

But, as previously stated, a symbol may also arise in a slightly different manner, namely, as the end product of a realization experienced by man's subjective mind. We shall next consider this phase of the subject.

Experience, confirmed from many directions, seems to indicate that man's subjective mind expresses itself in a language different from that ordinarily used. The subjective mind avails itself of a symbolic language, a language of pictures, an incessant, continuous flow of images. Dreams, visions, psychic experiences, are mostly in the form of pictures. In such experiences, the picture does not stand for itself, but is a substitute for something else which desires expression and to which it is related. The pictorial symbol emerges as the consequence of a realization by the subjective mind. Even sounds and words, when they occur in dreams or visions, may be symbolic. The subjective consciousness, when permitted to speak, will do so in a strange, foreign tongue—a secret code which demands deciphering, the language of the symbol.

We know that the subjective mind is possessed of a greater wisdom than the objective mind, and that it is an unseparated segment of the unlimited Cosmic mind. The subjective mind possesses full knowledge of a universal truth long before man becomes aware of it. In fact, most of its knowledge will never objectively manifest to us during the span of man's present incarnation.

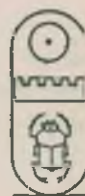
The subjective mind is ready to speak to us at any time, provided we condescend to listen to its small voice. Its voice will be loud during moments of interior agitation, and then it will enforce its intent to make itself heard. But when it speaks, it will avail itself of the only kind of language which it knows, the language of the symbol. Thus, the symbol may be the manifestation of an interior agitation. It may emerge to call attention to a law, a universal truth, or a relationship perceived by the subjective mind. But a symbol thus created possesses quite a different significance from a symbol created by the objective consciousness. Some general principles concerning it are still valid: it is more than a sign, because it is the product of a living realization, with its associated non-rational elements. It is still an expression of universal laws and truths which are beyond the range of verbal description. But there is this additional most

important element to be considered: the law or truth which the subjective consciousness desires to convey is still unknown to the objective consciousness at the moment of its emergence. Often its existence is dimly suspected, but the extent of its domain is not realized. Consequently, the symbol which emerges out of the depth of the unconscious is seemingly alive and pregnant with unexpressed meaning. It stirs, it agitates, the objective mind knows not why. It presages a truth which is as yet unexpressed, but which only condenses into form after profound meditation upon the symbol.

Thus, the symbol which emerges from the subjective consciousness is an attempt to express something for which as yet neither words nor concise formulations exist—a truth which is as yet partially concealed. The symbol expresses this truth in the best possible way—for the moment. Consequently, when a symbol emerges from the subjective mind, there is always associated with it a latent unknown content, which stirs the mind and demands exploration, creating the illusion of a symbol apparently alive and pregnant with meaning. Thus such a symbol always expresses a larger content than is objectively realized at the moment.

After the symbol has emerged, it must be studied, contemplated and worked upon in a manner to be discussed later. Gradually its inner, latent meaning will unfold; the unknown will become known, the unexpressed will find precise expression and crystallize into a known and explored form. When this ultimate stage has been reached, the symbol ceases to stir, because its content is no longer unknown but has become something known. It has ceased to be a symbol: it has crystallized into a sign, an allegorical, abbreviated, figurative distillate of something fully explored. The symbol is no longer alive—it is dead. History has amply demonstrated that live symbols tend to die, as they become objectified. The symbols of some of the great world religions once deeply stirred and inspired their early followers. The symbols were the best objective formulation of those unknown forces which stirred deeply in

(Continued on Page 110)





The Pathway of Fire

By JAY R. McCULLOUGH, M.A., F.R.C.
Curator, Rosicrucian Egyptian Museum



THE springtime, particularly that period immediately preceding and following Easter, appeals to us as a virtual and a symbolical season of new life, a reawakening of all of Nature's vital forces, and a rebirth into a new and more expansive state of being. The wise men, teachers, and philosophers of ancient times used this Easter season as a universally known symbol upon which to thread the teachings of Truth regarding the emanation of all things from the godhead into this finite existence and their ultimate reabsorption or reintegration again into the flaming source of all that is. These teachings were found buried in the legends, or mythos, of Isis, Osiris, and Set; of Demeter, Persephone, and Pluto; and further portrayed in the so-called fall of man, into the material world, and the way of his redemption.

Another and similar teaching was incorporated into the mystical philosophy of the ancient Gnostics and the school of the Neoplatonists. They told a legend of the Spirit of the World, called by some of their teachers the Christ Spirit, which was the great, primal intermediary Being emanating from the fullness of God. This Christ Spirit descends, or comes down into the world each year about the time of Christmas and, for the love of mankind, assumes the earth-body which causes it suffering and pain. During the night-

time of the legendary year it stays in this earth-body, but at the dawning of spring it quickens, and then departs, newly risen as from a grave, and thus purification of the world is accomplished.

Four Primary Forms

The early philosophers denoted four primary forms which gave rise to physical manifestations. These four, in a descending scale, were fire, air, water, and earth. Speaking generally, these were divided into two groups. The first group, fire and air—usually designated by the higher principle, *fire*—was the division of higher vibrating energy; while the second group, water and earth—usually designated by the higher principle, *water*—constituted the lower vibratory energy. Fire, then, became symbolic, in one sense, of the spiritual essence which became immersed in the tomb of matter, as symbolized, in this instance, by water.

Fire is a most mysterious energy and one which has long held a subtle fascination for man. He is the only one who has utilized it, the only creature that cooks his food, and the only sentient being known to us who has, through the use of fire, meditated upon a greater expansion of his consciousness. In his growth and development man has dreamed living dreams. He had long ago discovered the use of fire, and fire had enriched his life and prolonged his day. At sunset, instead of immediately going to bed, he could sit around the

cheerful comfort of his fire, recount the happenings and events of the day, and plan for the morrow. Then, just as they do today, the ever-changing colors, forms, and dancing patterns of the flames served as an incentive for further dreams of creative imagination. At such times primitive man, sitting beside a fire, seemed to be able to reach out and beyond his limited environment, into the realms of feeling and emotion—sometimes with fear, but at other times with a sense of kinship with all of Nature, the earth and its life-forms, the sun, the moon, and all the stars. Looking at the flames of the fire, man could feel within himself a sort of inward flame of light, his true being yearning for self-expression. Sometimes primitive man became aware of this light, in a small measure, and left in his legends and myths indications of these thoughts about his real self. At other times, this awareness manifested as a great longing to find a unity of himself with the great world, with Nature and the cause of the laws of Nature. In his dreams and in his life, close to the workings of Nature, man felt a growing sense of Something, a Great Mind, or a Force which was supreme to, and the cause of, his physical self and the world in which he lived. Thus, even in earliest times, man felt and dreamed, and learned more and more about that which was a flame within him, and which he came to call *God*.

The Purifying Flame

Heraclitus, the old Greek philosopher of change and fire, considered this flaming element the basis of all, and left for us concepts and speculations which are of great value and benefit to modern-day mystics.

The story of Prometheus bringing fire to mundane earth is also rich in its cosmological message and worthy of serious interpretation.

The Bible is filled with the gospel of fire, a portrayal of truth which is culminated with the account of one who brought a baptism of fire, with its attendant great illumination, for those who humbly and diligently seek the way.

Upon the altars which mankind has erected to his growing concept of the

highest good, fire has played an important part, and incenses have arisen as symbolic, fire-lit prayers of resurrection to the indwelling ideal of the one true God.

Alchemy, that ancient and useful science, has used the symbol of fire to point the way for the purification of gross materialism and the liberation of that true nature which has been transmuted in the furnace of man's earthly life. Thus science, or art, has provided a way of bridging the gap between occultism and mysticism and has, if properly applied, led its true devotee from an interest centered in occult phenomena to one focused upon the awareness of man's true, inward mystical nature. It is one of the first steps in the growth of an occultist into a mystic.

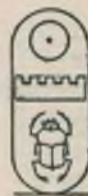
In the early mystery schools of Egypt, and in all Rosicrucian Temples, the symbolic Holy Fire was attended by vestal virgins, or Colombes. These ritualistic officers not only kept the vestal fires always burning, but also served in the ritualistic work, assisted in mystical exercises, and always occupied one of the most important places in the convocations of ancient and modern times.

Burning in Water

It has often been stated by the Masters of old that "Man is a flame burning in water." This sentence contains a golden wealth of mystical principles. Students of mysticism know that man is a dual being and realize the truth of the divine flame, the undivided spark of God which is forever burning in the transient, always fluid and changing, material body.

In the 163rd Chapter of the *Book of the Dead* (or the chapters of the *Book of Coming Forth by Day* as is its proper title) we read: "Hail, thou who art lying prostrate within thy body, whose flame cometh into being from out of the fire which blazeth within the water in such wise that the water is raised up on high out of the fire thereof, grant thou that the flame may leave the fire, wherever it may be, to raise up the hand of Osiris Auf-anekh, triumphant, and to make him have an existence forever and forever. Verily, let his

(Continued on Page 112)



SYMBOLS: THEIR SIGNIFICANCE AND USE

(Continued from Page 107)

their hearts. But now that the centuries have passed, these symbols are dead. Their meaning has been explored, their significance has been rigidly codified. They may still appeal to the intellect, but they no longer stir the heart. They are no longer symbols—they have become signs, or emblems.

Tools of Initiation

We shall now investigate how symbols may be used in mystical exercises and how the symbol may serve as an instrument in the technique of initiation. The aim of all initiation is the integration of man's personality and the elevation of his consciousness. Its technique comprises the manifold methods by means of which such an integration and elevation of consciousness may be facilitated. At all times the symbol has served as a powerful tool in that technique. Consider it now from that viewpoint.

As has already been mentioned, the subjective mind, when permitted to speak, will express itself in a language of symbols during dreams, visions, or psychic experiences. Such symbols will always emerge spontaneously, unannounced. Usually they appear quietly, almost casually. At other times, they erupt into consciousness with great force. Most of them are enigmatical and possess multiple meanings. They must be extensively contemplated, their hidden meaning deciphered, until their concealed message has been comprehended and understood.

But the converse aspect of the situation is of importance also. Inasmuch as the symbol is the language of the subjective mind, it is also the language which the subjective mind can understand and by means of which it may be reached. Thus, symbols may affect the subjective mind and arouse it into activity. When used in this manner, the symbol may serve as a powerful tool to stimulate the subjective mind. It follows that a consideration of the use of symbols in mysticism has two aspects: first, the action of symbols upon the subjective mind; second, the proper assimilation of those symbols

which emerge from the subjective mind.

Consider the first. It is well known that symbols may be used to awaken realizations which lie dormant within the subjective mind. A candidate of the ancient mystical initiation was provided with a symbol and required to contemplate it in solitude, in silence. During a state of contemplation, the objective mind of the candidate was subdued and the subjective mind made receptive to incoming impressions. Contemplation of the symbol exerted an influence upon the subjective mind through association and suggestion. Inasmuch as the subjective mind reasons deductively only, the chain of associations awakened by the symbol—through resonance—stirs into action certain forces, and may arouse ideas or realizations which have lain dormant for several incarnations. However, in order to unfold—and this is of great importance—the seeds of such realization must already have been sown, perhaps in previous incarnations. Barren soil cannot give growth to rich fruit. Symbols can only reawaken that which is lying asleep. For every mind there will exist certain symbols which will not evoke any response. When this occurs, the effect of a symbol is not that of reawakening. It is the beginning of a new acquaintanceship. In this event, the symbol—so to speak—sows the seeds which future incarnations must mature.

A powerful traditional method of permitting a symbol to penetrate requires the candidate for initiation to paint and draw a prescribed set of symbols with most painstaking care, and to do so in color. This activity forces the symbol to impress itself profoundly upon the subjective mind, and draws it into active participation. In ancient times symbols were also painted upon temple walls or were made part of the architecture. Intensive contemplation upon a symbol enables it to become effective. The ancient mystical philosophers knew this well.

The method to be used in order to make a given symbol effective is now

clear. First, the student should draw and paint his own symbols, and do so with most painstaking care, so that their meaning may be absorbed. The symbols thus prepared must then be contemplated: Each symbol, in turn, is placed upon the sanctum. The student must assume a borderline state, simultaneously opening his mind to the power of the symbol. He must be patient. He must not hurry. He must permit the symbol to speak to his inner self. Such exercises when faithfully pursued will reap their ultimate reward.

Next, consider the second aspect of the usefulness of symbols; namely, the permitting of symbols to arise from the subjective mind. The technique of properly accomplishing this is the subject matter of much esoteric instruction. We shall not need to elaborate upon it here, except to add a few comments. All students of mysticism know that during what is known as a borderline state, the subjective mind will reveal its symbolic messages as visions or as psychic experiences. Such symbolic messages generally belong to two classes: their nature may be impersonal and reveal a universal law or Cosmic truth; or, on the other hand, they may emerge to convey a personal message, relevant to the student's psychic development, for the purpose of his guidance. A detailed discussion of this subject matter is beyond the scope of this article.

In each and every case the symbolical message will be cryptic, and it must be deciphered through extensive meditation and contemplation. When finally the symbol has been properly understood and assimilated, then it must be made to react upon the subjective mind and evoke from it a subsequent message.

Permitting the subjective mind to speak, interpreting its symbolical message, and finally allowing the symbol to react upon the subjective mind, results in a state of harmonious cooperation between man's two minds, resulting in an expansion of consciousness and a state of happiness.

The ability of any particular symbol to evoke a response depends largely upon the mental attitude of the observer. Any sign may transform into a symbol, provided its observer is in a

receptive state of mind. Of this important fact the mystical philosophers were fully aware. The traditional ceremonies of initiation contain elaborate formulae for the express purpose of placing the candidate into a receptive state of mind during which the proffered signs could undergo a psychological metamorphosis into mystical symbols.

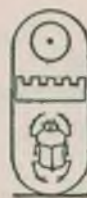
Only a mind possessed of a firm conviction that life possesses a deeper meaning than that exhibited by external appearances, can be receptive to such stimulation. To such a mind, the physical world is like a cloak which covers a hidden treasure. A candidate for esoteric initiation must undergo extensive training to open his mind to this fundamental realization. On the other hand, the mind of one to whom appearance is reality, and to whom there is no distinction between shadow and substance, will be insensitive to the power of the symbol. A mind which functions rationally only will receive only intellectual stimulation from a symbol. The symbol, if sufficiently arresting, may evoke an intellectual or an aesthetic response—if it stimulates at all.

It follows that a given symbol may induce different reactions: it may appear alive to one person, it may be dead to another. Its influence will depend upon the onlooker's attitude toward life. But even then the symbol will evoke no response if there are no seeds which can unfold and mature.

The effectiveness of a symbol depends also upon its universality. Certain symbols seem to affect practically everyone. They contain a basic common denominator, essentially unconscious. They represent a universal human experience, an experience shared and comprehended alike by everyone, formulated in a most evolved, differentiated expression.

A mystical symbol is a living symbol. Symbols are fundamental tools in practical mysticism. The subjective mind speaks in symbols; symbols speak to the subjective mind. The proper use of the symbol facilitates a cooperation between man's two minds and enables him to attain a state of balance or harmonium.

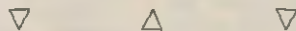
Contemplation and meditation, when applied to symbols, serve a dual pur-



pose: they permit the symbols to emerge, and they permit them to act within. A receptive attitude is a prerequisite for such accomplishment and a borderline state is essential.

We have arrived at the end of our discussion of symbols, what they are, why they are necessary, how they

originate, and how they may be constructively used. Symbols free man from the tyranny of words. Symbols, when properly used, may lead man to a state of balance between his inner and his outer self, and may aid him to attain that Peace Profound which is the goal toward which all men aspire.



THE PATHWAY OF FIRE

(Continued from Page 109)

period of existence be as the period of existence of heaven in the limitless boundaries thereof. Heaven holdeth thy soul, O Osiris Auf-ankh, and earth holdeth thy form."

This is reminiscent of the words from the great Orphic rite, "I am a child of the earth and the starry sky, but my race is of heaven alone," and the saying of Justin Martyr concerning the Brothers of Life, "A fire was kindled in the water of the Jordan."

In Gerald Massey's great works upon esoteric Egyptian mysticism, and in the researches of Kuhn, many of these age-old teaching-myths of the mystery schools are set forth in modern, understandable terminology, and in them we find further enlightenment as to the various methods and parables used by ancient mystics to tell the story of man's emanation from God and his final reintegration.

In looking over the records and myths of the sages of old, we find, further expanding the allegory, that cosmic fire came down to transmute water into a spiritual essence which would permit it to experience reintegration with its primal source. In the temples of Egypt two boats, or barks, were often found in the courtyards. One was the bark of the Setting Sun, depicting the entombment of the divine element, or sun, in matter during the symbolic Christmas, or December, season. The other was the bark of the Rising Sun, illustrating the spiritual, or divine, element rising from its watery grave into a new birth during the mystical Easter-tide. The pathway of celestial fire was dramatically portrayed as an overflow

from the fullness of the *One*, emanating outward as a ray of light until it was seemingly lost in the dreaming-gloom of the physical body, and from whence, through the fiery purging power of its innermost nature, it is re-awakened and in the golden dawn of springtime, rejoined to the *One Center* from which it sprang.

Such a philosophy considers the flaming sun as a symbol of divine fire and the ideal of God abiding. *From the sunlight emanates a symbol of the son of God, a ray of fire, proceeding and bearing the father's abiding characteristics out into all Cosmic space.* In ancient Rosicrucian archives we read:

"Light is an attribute of Being, for Being is always luminous in the radiation of its own energy, caused by its ceaseless efforts to be."

As light is not noticeable until it strikes some object from which it can be reflected, obeying the law of the triangle, this divine Ray, then, cannot manifest until it impinges upon the second point—that is, matter—and is therefore mystically "born into water." Man, therefore, has within his watery body, a spark, an emanating ray of the godhead, the Christ Spirit whose tomb is the body of man.

Conscience

How, we may ask, are we to reverse the emanating process and become again integrated with the source of all, the God of our being? Let us again consider that agency which is the Colombe. Here I am not speaking of individuals, persons, titles, or ritualistic officers, for they, though important as teachers and

*The
Rosicrucian
Digest
April
1948*

attuned through purity, are but outward physical symbols of the True Colombe, the voice of conscience and of God, which is within the breast of *all* mankind, regardless of sex, status, or state of development. This True Colombe, or inner divine conscience, is the infallible guide which speaks to us of our true nature and urges us ever onward toward the Light—that living flame within us. This voice should never be muffled or shut out, for there is a dual meaning to the decree of the Order which says “When Colombe speaks, all shall be silent.” From the bosom of Conscience comes Truth.

There is no royal road to illumination. There is no quick and easy pathway to mastership or complete awareness of the Christ principle which is hidden within us. The way is long and is beset with tests by fire. In this life-school we have many and varied ex-

periences: lessons to learn and services to give. Each of these necessitates an element of choice, and each choice has two doors, of which we are privileged to open but one. One doorway always leads to the relatively base, material, and inharmonious; and the other, always opens toward the relatively noble, spiritual, and harmonious. Our Conscience is the guide which enables us to make, *if we so wish to listen*, the choice which draws us, the dual man, nearer to our true divine flame, our inner essence, or quintessence.

If we choose wisely and in accordance with our true nature, we will permit our Heart’s voice to guide our choice through the pathway of purification by fire, until we reach its culmination in the dawning of illumination wherein the tapers of Light, Life, and Love are set aflame upon the Shekinah of our Hearts.



OPPORTUNITY FOR EDITORIAL ASSISTANT

An opening on our staff creates an opportunity for an assistant in our Editorial Department. This position will be filled by a *member* of AMORC who has the following qualifications: a thorough, well-rounded training in the English field, with preferably a college degree. We will welcome applications from high school English teachers who are interested in editorial work. We would be glad to hear also from *experienced* proof-readers. If your qualifications come within the above requirements, please write giving your age, the date of your last employment, and, in detail, your education and experience in those fields which would supply the necessary background for editorial work. If a personal interview is not convenient, kindly enclose the usual application picture, taken within the past two years.

Direct your letter to the Supreme Secretary of the Rosicrucian Order.

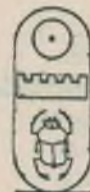


PERCEPTION

A “labor of love.” We have heard this phrase used more than once, and alas, only too often it is used with an inflection of gentle derision. Or, otherwise, it is bandied about in an advertising sense, implying that everyone should flock about to see this thing, into which a man has poured his heart.

“What is a “labor of love”? It is something a man has done, not so much with the idea of a return in money or fame, but from the sheer joy of working at something loved, of doing that with which his heart feels in harmony. Something, perhaps, that the rest of the world has but little interest in, but that somehow strikes deep in his being, in which he, at least, has an abiding interest.

By R. J. Francis Knutson, from *Meditations on Love*





RECENTLY, Johannes Kelpius Lodge, AMORC, of Boston, Massachusetts, moved into its new Lodge home. This fulfills a long-deferred hope for one of the oldest lodges in this jurisdiction. What an occasion for rejoicing as the Master and officers in full regalia followed by the members, wearing their symbolic aprons, assemble for the ceremony of dedication.

The words of the Master are significant: "We are met to dedicate this room as a Rosicrucian Temple. . . . It is our thoughts, words and deeds that bring about Cosmic Attunement and draw upon us the blessing of Cosmic Power."

Then follows the impressive ceremony whereby a room becomes a Rosicrucian Temple. When this has been accomplished, the Master makes the declaration, "I now declare this Temple duly and truly dedicated and consecrated to the glory of God and the benefit of man's estate." The strains of our Sacred Rosicrucian Chant proclaim the transformation complete: another Rosicrucian Temple has been made ready for work and worship.

We are happy that not only Johannes Kelpius Lodge in Boston but that also the Nefertiti Lodge in Chicago and the Portland Rose Lodge in Portland, Oregon, as well have dedicated new Temples.

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*The
Rosicrucian
Digest
April
1948*

From time to time during the year, our Rosicrucian Research Librarian, Soror Edla Wahlin, conducts a book-review evening in the Library. She chose for her most recent review, *Hindu Psychology: Its Meaning for the West*,

by Swami Akhilananda. She spoke of the author and his work for the Vedanta Society. She gave something of the philosophy of the Indian teacher and Avatar, Ramakrishna, from whose teachings the author drew the foundational material for his book. She quoted this sentence from the book, to set forth the difference in viewpoint between Hindu psychologists and those of the Western world: "Hindu psychologists are primarily interested in the study and development of the total mind rather than the different functions considered separately. The experimental psychologists of the West are interested in the particular phases of mental activity."

After a thorough outlining of the book's thesis and something about the author's treatment of each separate heading, Miss Wahlin concluded her review with this comment: "All in all, this is such a book as will provide a serious-minded student with the means of evaluating the soundness of his own ideas and measuring his own spiritual development. It will indicate, as well, the width of the gap between what psychological knowledge is now accomplishing and what it undoubtedly will accomplish when once the total mind is understood and its latent powers brought into full functioning. The advanced Rosicrucian student will find here ample confirmation of the truth of what he has been taught in his monographs; and he will be reminded once more of the completeness of his Rosicrucian instruction."

* * * * *

How would you like to be born in Berkeley, California; study library science in the University of California; get married; teach home-making,

music, dramatics, and physical education in Alaska; work for the W.P.A., F.H.A., War Department; live in Kananak and Hoonah; travel in Canada and Mexico; be the parent of two fine sons; earn your living as a clerk; write stories and articles as an avocation, and have for a hobby the study of Symbolism and rare books on Mysticism? One of our members did all of these things. She is Soror Mary Eloise Lavrischeff, and you have read many of her inspiring and worth-while articles in the *Rosicrucian Digest*. She now lives in Washington, D.C., is a member of the Professional Writer's Club and the National League of American Pen Women. She works by day as a clerk in the War Department, and at night divides her time among varied interests: the Library of Congress, writing for numerous publications, and the Radio Studio where she organizes and broadcasts special programs. According to John, fifteen, and David, eleven, she finds time, too, to be a grand companion and mother.

* * * * *

Some months ago, *Peninsula Life*, a monthly magazine devoted to the San Francisco Peninsula, ran an illustrated article on the "Rosicrucian Theater of the Sky"—written by Helen M. Roberts, one of the contributing editors. It was an interesting piece of writing, informative, and altogether complimentary. It brought the Order and its work as a vital cultural factor into peninsula life. The reader interest and response awakened was sufficient in the editors' eyes to justify a follow-up article on the Rosicrucian Oriental Museum. This, we understand, appeared in March. Anyone interested in single copies of this particular issue should address: Peninsula Life, 108 East 25th Avenue, San Mateo, California. Single copies may be obtained for ten cents each.

* * * * *

In February of 1947, the Emperor invited certain male members of the staff to join him in an informal meeting. Out of that has grown a monthly symposium, meeting in different homes, with a different chairman each month.

Enthusiastic reports of those fortunate enough to be included, indicate that these meetings have become a veritable clearinghouse for ideas. That they have been stimulating to the nth degree is evident to all, the day after, for post-symposium discussion-groups are to be seen in twos and threes here, there, and everywhere. The latest symposium, with the Grand Secretary in the chair, reached a new high, we are told, and could only be wooed from the clouds by enormous wedges of deep-dish cherry pie.

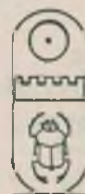
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And here is an enthusiastic comment from London on the film *The Domain of Destiny* which was recently shown at the Francis Bacon Chapter there: "The film has made everything so much more real to me and I enjoyed every little bit of it, from the interior views in the Supreme Temple and in the Museum to the Papyrus plants on the grounds. The most impressive object to me was, I think, the obelisk, for it seemed to symbolize the work at Rosicrucian Park. Starting from the ground, it seemed to rise slowly past the buildings, trees, and up into the blue sky until at the end just the glinting gold tip flashed into the blue. To me, it symbolized our Order with its base firmly fixed in the material world, reaching out into the Cosmic. All of the things I had previously seen in photographs suddenly sprang into life in the film. It was a rare occasion."—F. L.

* * * * *

There is nothing so intimate as a birthday—and nothing so welcome as an acknowledgment of it. Back in 1925, Dr. H. Spencer Lewis recognized this and initiated the practice of sending a special natal-day card. Both then and now, the card is individually designed by the Emperor and constitutes a very real link between him and the individual Rosicrucian member.

Surprisingly enough, whether the member is in Oklahoma, California, or Johannesburg, South Africa, the Order's recognition of this important day reaches him in time. Often everyone else has forgotten; but the Order remembers. Is he pleased? What do you think?



The Symbolism of the Rose

By NETTIE CLAIRE LEWIS

(Reprinted by request, from *The American Rosae Crucis*—June, 1917)



ONE of the most perfect exquisite thoughts our Creator has given us is the Rose. By universal suffrage the Rose has been voted to be the loveliest among the children of flora. We have but to remember that the Rose is linked by the chain of association with a thousand chapters in the history of our race.

A native of the East, the Rose is now universal, opening its petals to the sun of every clime. The ancients regarded the Rose as the emblem of silence, love, joy, and secrecy; the sacredness of the Rose has been felt and recognized in all ages, from the crude drawings on rocks and skins by our primitive ancestors, to the immortal inspirations of Dante and Raphael. The Rose is the crystallization of all growth, unfoldment, evolution in the vegetable kingdom—the plant life through eons and eons of time, struggling, suffering, aspiring towards the perfection of grace, beauty, and fragrance of the flower kingdom. What does this inspiration and attainment of heavenliness symbolize?

The Rose is the symbol of Man's Soul in the process of its growth, unfoldment, and evolution towards its Creator. Each delicately tinted petal of the Rose, in the layers of mystic perfume, is like unto the desires, longings, sufferings, aspirations of the human soul, through eons and eons of time, unfolding, grouping, growing towards the perfection of God's Ideal. Man, like the Rose, has a sacred power which permits him to discover the inner significances, the reality of invisible things. As the Rose turns her heart to the physical sun, so man turns his Soul to the spiritual Light of Truth, which we implore at the Divine Threshold, and which may suddenly come upon us in the midst of darkness and ignorance. All physical perfections come to an end,

while the divine virtues are infinite. Those who are servants of the Spiritual Beauty are everlasting. The petals of the Rosaecrucian Rose have—"Lengthened life; mitigated pain; extinguished diseases; increased the fertility of the soil; given new securities to the mariner; spanned great rivers and estuaries with bridges of form unknown to our fathers; guided the thunderbolt innocuously from heaven to earth; lighted up the night with the splendor of the day; extended the range of human vision; multiplied the powers of the human muscles; accelerated motion; annihilated distances; enabled man to descend to the depths of the sea, to soar into the air; to penetrate into the recesses of the earth; to traverse the land in cars which whirl along without horses";—these are but a part of The Rose, for The Rosaecrucian Philosophy never rests, never attains, is never perfect—Its Law is PROGRESS.

Thus each petal of the Rose on The Cross is symbolic of The Oneness of the World of Humanity; Universal Peace; Universal Tolerance; International Consanguinity and Solidarity; the establishment of The Kingdom of God, first in the hearts of men, then upon earth.

The world of humanity is like unto God's Rose Garden, and the various races, tongues and people are like His various Flowers. The diversity of colors in a rose garden adds to the charm and beauty of the scene; likewise the variety of nations enhances unity and charm.

Into each human heart God planted the seed of a Spiritual Rose. If we plant its roots deep in the soil of unselfishness, water it with the dew of purity, protect it from the blasts of prejudice and bigotry, give it the sunshine of God's UNIVERSAL LOVE, it will flourish and unfold into blossoms of heavenly beauty for all God's children, with the perfume of A DIVINE CIVILIZATION.

*The
Rosicrucian
Digest
April
1948*



NICHOLAS KONSTANTIN ROERICH

The famed Orientalist, mystic, and artist passed through transition at his home at Naggar, Kulu, Punjab, India, early in the morning of December 13, 1947. True to his mystical conception of death, his remains were cremated in a solemn ceremony attended by many residents of the remote Kulu Valley. He had the ability to capture in his paintings of India and Tibet the prevailing mystical spirit of the peoples who dwell there. Those who view these pictures are impressed with the majesty of Nature and imbued with a feeling of reverence for her handiwork. The above photograph is of a painting by Roerich's son, Svetoslav.

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The Rosicrucian Order, existing in all civilized lands, is a nonsectarian fraternal body of men and women devoted to the investigation, study and practical application of natural and spiritual laws. The purpose of the organization is to enable all to live in harmony with the creative, constructive Cosmic forces for the attainment of health, happiness and peace. The Order is internationally known as "AMORC" (an abbreviation), and the AMORC in America and all other lands constitutes the only form of Rosicrucian activities united in one body for a representation in the international federation. The AMORC does not sell its teachings. It gives them freely to affiliated members together with many other benefits. For complete information about the benefits and advantages of Rosicrucian association write a letter to the address below, and ask for the free book *The Mastery of Life*. Address Scribe S. P. C., in care of

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Supreme Executive for the Jurisdiction of North, Central, and South America, Australasia, and Africa
Ralph M. Lewis, F.R.C.—Imperator

DIRECTORY

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Tucson Chapter, 135 S. 6th Ave. F. Orozco, Master; Mrs. Jole Wood, Sec., 428 5th St. Sessions 1st and 3rd Fri., 8 p.m.

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Los Angeles:

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Francis Bacon Lodge, 1957 Chestnut St., Tel. TU-6340. Theodore Peters, Master, Tel. WE-1-4778; Mrs. Jessie Robbins, Sec., Tel. PR-8526. Sessions for all members every Mon., 8 p.m., for review classes phone Secretary.

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New York City Lodge, 250 W. 57th St. Ira H. Patterson, Master; Florence E. Grabow, Sec. Sessions Wed., 8:15 p.m. and Sun., 3:00 p.m. Library open week days and Sunday, 1 to 8 p.m.

Booker T. Washington Chapter, 69 W. 125th St., Room 63. Leonard J. Trommel, Master; David Waldron, Sec., 1449 5th Ave. Sessions every Sun., 8 p.m.

(Directory Continued on Next Page)

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UTAH

Salt Lake City:
Salt Lake City Chapter, I.O.O.F. Bldg., 41 Post Office Place. Stanley F. Leonard, Master; Douglas Burgess, Sec., 866 S. 8th, W. Sessions every Thurs., 8:15 p.m. Library open daily except Sun., 10 a.m. to 7 p.m.

WASHINGTON

Seattle:
Michael Maier Lodge, Wintonia Hotel, 1431 Minor. Marjorie B. Umbenhour, Master, Tel. MI-1467; E. M. Shanafelt, Sec. Sessions every Mon., 8 p.m. Library open Mon. through Sat., 1-4 p.m.

WISCONSIN

Milwaukee:
Karnak Chapter, 3431 W. Lisbon Ave., Room 8. Fred C. Bond, Master; Marilyn Buben, Sec. Sessions every Mon., 8:15 p.m.

Principal Canadian Branches and Foreign Jurisdictions

The addresses of other foreign Grand Lodges, or the names and addresses of their representatives, will be given upon request.

ARGENTINA

Buenos Aires:
Buenos Aires Chapter, Casilla Correo No. 3763. Sr. Manuel Monteagudo, Master; Sr. C. Blanchet, Sec., Calle Camarones 4567. Sessions every Sat., 6 p.m. and every Wed., 9 p.m.

AUSTRALIA

Sydney, N. S. W.:
Sydney Chapter, I. O. O. F. Bldg., 100 Clarence St., 12a Challis House, Martin's Place. Jacobus Van Boss, Master; Mrs. Florence Goodman, Sec. Open Tues. to Fri., 1 to 3 p.m.

Melbourne, Victoria:
Melbourne Chapter, 25 Russell St. S. T. Kerr, Master; Olive Orpah Cox, Sec., 179 Rathmines Rd., Hawthorn, EE3, Vic., Aust.

CANADA

Montreal, P. Q.:
Mount Royal Chapter, The Lodge Room, Victoria Hall, Westmount. Frank A. Ellis, Master; Alf Sutton, Sec., 5408 Clarke St. Sessions 1st and 3rd Thurs., 8:30 p.m.

Toronto, Ontario:
Toronto Chapter, 93 Davenport Rd. Marven Bowman, Master; Jean W. Campbell, Sec., 94 Highbourne Road. Sessions 1st and 3rd Thurs., 8:15 p.m.

Vancouver, British Columbia:
Vancouver Lodge, 878 Hornby St. A. Munroe MacLean, Master; Miss Margaret Chamberlain, Sec., 817 Nelson St., Tel. PA-9078. Sessions every Mon. through Fri. Lodge open, 7:30 p.m.

Victoria, British Columbia:
Victoria Lodge, 725 Courtney St. Thomas Fulthorp, Master; R. Gibson, Sec., 141 Montreal St.

Windsor, Ontario:
Windsor Chapter, 808 Marion Ave. Matt Mathison, Master; Mrs. Stella Kucy, Sec., Tel. 4-4532. Sessions every Wed., 8:15 p.m.

Winnipeg, Manitoba:
Charles Dana Dean Chapter, 122a Phoenix Block. John G. Meara, Master; William M. Glayvill, Sec., 180 Arnold Ave. Sessions every Wed., 7:45 p.m.

DENMARK AND NORWAY

Copenhagen:
The AMORC Grand Lodge of Denmark and Norway, Arthur Sundstrup, Grand Master; Carl Andersen, S.R.C., Gr. Sec., Manegade 13, Strand.

* (Initiations are performed.)

ENGLAND

The AMORC Grand Lodge of Great Britain. Raymund Andrea, F.R.C., Gr. Master, 34 Bayswater Ave., Westbury Park, Bristol 6

London:
London Chapter, Richard J. Lake, Sec., 38 Cranbrook Rise, Ilford, Essex.

FRANCE

Mlle. Jeanne Guesdon, Sec., 56 Rue Gambetta, Villeneuve Sainte Georges (Seine & Oise)

HOLLAND

Amsterdam:
De Rozekruisers Orde. Groot-Lodge der Nederlanden. J. Coops, Gr. Master, Hunzestraat 141.

ITALY

Rome:
Italian Grand Lodge of AMORC, Dunstano Cancellieri, Gr. Master, via Lago di Lesina 27.

MEXICO

Quetzalcoatl Lodge, Calle de Colombia 24, Mexico. Sr. Rafael Alonso Esparza, Master; Sr. Bernardo Lira M., Sec., Londres 8, Bks, Mexico, D.F.

NETHERLANDS EAST INDIES

Mrs. M. C. Zeydel, Gr. Master-General, Djangli 47, Semarang, Java, Netherlands East Indies.

NEW ZEALAND

Auckland:
Auckland Chapter, Victoria Arcade, Room 317. Mrs. E. M. Wood, Master, Gifford's Bldg., Vulcan Lane; C. A. Troup, Sec. Sessions every Mon., 8:00 p.m.

POLAND

Polish Grand Lodge of AMORC, Warsaw, Poland

SOUTH AFRICA

Pretoria, Transvaal:
Pretoria Chapter, P. J. Lourens, Master; F. E. F. Prins, Sec., 61 Villa St., Sunnyside, Pretoria.

SWEDEN

Grand Lodge "Rosenkorset." Anton Svanlund, F.R.C., Gr. Master, Vastergatan 55, Malmo; Inez Akesson, Grand Lodge Sec.

SWITZERLAND

AMORC Grand Lodge, 21 Ave. Dapples, Lausanne. Dr. Ed. Bertholet, F.R.C., Gr. Master, 11 Ave. General Guisan, Lausanne; Pierre Genillard, Gr. Sec., 2 Chemin des Allinges, Lausanne.

Latin-American Division

Armando Font De La Jara, F.R.C., Deputy Grand Master
Direct inquiries regarding this division to the Latin-American Division, Rosicrucian Park, San Jose, California, U.S.A.

JUNIOR ORDER OF TORCH BEARERS

A children's organization sponsored by the AMORC.
For complete information as to its aims and benefits, address Secretary General, Junior Order, Rosicrucian Park, San Jose, California.